



HINDOSTAN.

The Shores of the Red Sea,

AND

THE HIMALAYA MOUNTAINS.

Illustrated.



H I N D O S T A N

ITS LANDSCAPES, PALACES, TEMPLES, TOMBS;

The Shores of the Red Sea ;

AND

THE SUBLIME AND ROMANTIC SCENERY OF

THE HIMALAYA MOUNTAINS

ILLUSTRATED IN A SERIES OF VIEWS

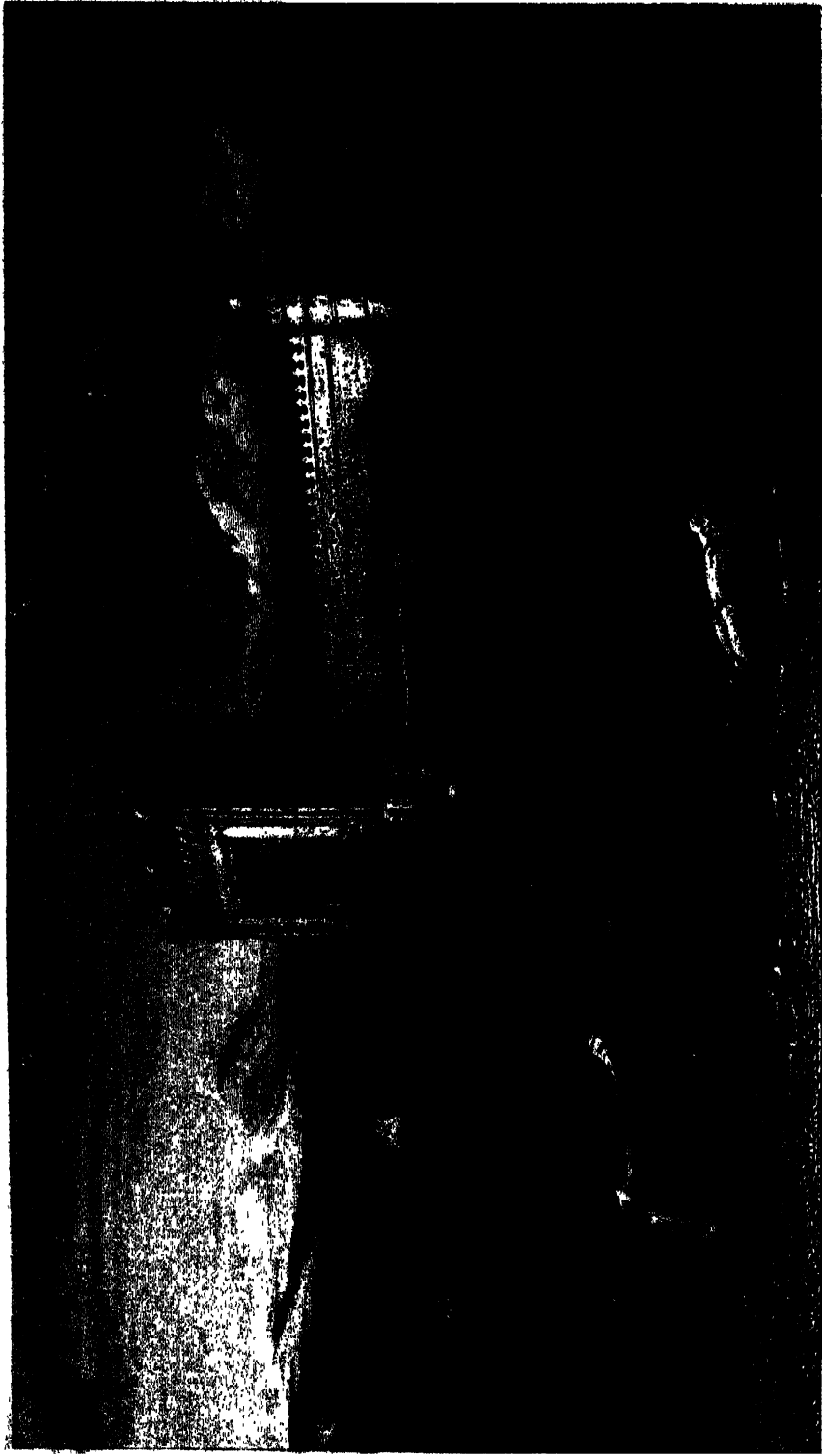
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Regiment of Artillery

Secured by Capt R. H. H. R. H.

Drawn by W. H. H.

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F U T T Y P O R E S I C R I.

FUTTYPORE SICRI has not been inaptly termed the Versailles of the Moghul emperors. It lies at the distance of twenty miles from the city of Agra, and was the favourite retreat of Akbar and his descendants. Though now a place of huts and ruins, scantily inhabited by a few poor villagers, its architectural remains are of the most splendid description, equalling, if not surpassing, those of any other province of India.

The gateway, represented in the plate, leading to the mosque attached to the palace of Akbar, is considered the most beautiful specimen of the kind which is to be found in any part of the world: it leads into a quadrangle of magnificent proportions, surrounded on three sides with a fine piazza, the mosque itself being on the fourth, a handsome building, in a plain solid style of architecture, but not quite commensurate with the expectations raised by the splendour of the entrance. The enclosure is about five hundred feet square; its chaste grandeur produces somewhat of a solemn effect, and is associated in the mind with ideas of monastic seclusion and academic study. The whole is kept in excellent repair by the British government, and may, at no very distant period, be appropriated to a very noble use, and become the abode of learned men, and the resort of aspiring youth.

Upon entering this spacious area, the visitor is at first struck with the imposing appearance of the whole: absorbed in admiration, he surveys the striking scene with rapt eyes; and it is not until after a considerable period has elapsed, that he can tear himself away from the contemplation, to the examination of the details. Many of these are of exquisite beauty. Facing the entrance are two mausoleums, wrought with all the care and finish which distinguish the workmanship of the Moghuls. In the one on the right, several members of the imperial family lie entombed; the other, the shrine of Sheik Soliman is a perfect gem of art, elaborately executed in white marble, of the purest hue and the most delicate sculpture: this holy personage, now esteemed and honoured as a saint, was the friend and counsellor of the great Akbar, and, dying in

the odour of sanctity, his shrine is regarded with particular veneration. The emperor was wont, during his campaigns, to leave his wives and children under the care of this trusted minister, and, notwithstanding the extraordinary reputation which his pretensions to piety procured for him, scandal has not scrupled to busy itself with the highly revered name, and, by many, Sheik Soliman is supposed to have abused the confidence of his sovereign.

The simple grandeur of the mosque, which is surmounted by three domes, of white marble, and preserves, both in its exterior and interior, a noble plainness, is perhaps more agreeable to the eye than the gorgeous displays which other Moosulmanee temples exhibit; but many persons, impressed with ideas produced by the almost sublime beauty of the lofty tower which forms its portal, are disappointed by the absence of those elaborate ornaments which so profusely adorn the buildings in its neighbourhood. To the eye of taste, however, such accessories are not wanting.

The turret-crowned, embattlemented quadrangle, with its arched cloisters, splendid gateway, and isolated tombs, leave nothing to desire; and strangers quit the scene with regret, returning again and again to feast their eyes upon its calm beauty. To the right of this mosque the remains of Akbar's ruined palace rise amidst courts and terraces, in various stages of decay: the portions which remain entire are particularly interesting; amongst these, the stables of the emperor are worthy of notice; they consist of a spacious street, with a piazza on either side, fifteen feet in width, supported upon handsome pillars, and roofed in with immense slabs of stone, extending from the parapet to the wall.

The residence of Akbar's favourite minister, though upon a small scale, affords a very splendid specimen of Oriental luxury, realizing the ideas of the pavilions and miniature palaces through which we have already wandered in fancy, while perusing the Arabian tales.

In the court of the Zenana, another of these exquisite pieces of workmanship is shown, by some supposed to have been the bedchamber of one of Akbar's wives, the daughter of the sultan of Constantinople; and by others, a study reserved by the emperor for his own private use. Its remains are exceedingly beautiful; three windows of perforated marble, in the rich tracery which occurs so profusely in all these Moghul buildings, are still entire. The wall has been disfigured by the orders of that arch-hypocrite, Aurungzebe, who, to divert the minds of men from dwelling upon his usurpation of his father's crown, and his relentless persecution of his brothers, affected devotion to religion, and displayed his zeal by the strictest attention to the outward forms and rules prescribed by the Koran. The interior of this pavilion is beautifully carved with trees, clusters of grapes, and birds and beasts, executed with no common degree of skill; but as the strict regulations of Islamism do not permit of such representations, the emperor ordered them to be demolished. Another of the curiosities consists of a pavement of black and white marble, said to be the relics of an enormous chess-board, on which the kingly satraps played with human beings, personating the different pieces employed in the game so deeply studied by Asiatics. Tradition states,



Drawn by Capt. Grandley

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Designed by J. H. H. H.

that the great Akbar was somewhat addicted to the occult sciences, and occasionally dabbled in magic rites. A small open pavilion, supported upon four pillars, of very graceful design, is reported to have been the scene of his incantations ; but there is no good authority for the support of this opinion.

The audience-chamber of Akbar, though more curious than beautiful, forms an object of great attraction to the visitors of Futtypore. It is a pavilion of stone, about twenty feet square, surrounded by a gallery of the same materials ; the musnud, or throne, not very unlike a pulpit, rises in the centre, and from each of the four sides of the gallery ; a narrow bridge, without rails, leads to the place where the emperor, seated in solitary state, received his courtiers, who were not permitted to advance beyond the galleries. It does not appear that the Moghul emperors were accustomed to hold their durbars in similar places ; and this singular structure, doubtless owed its creation to a somewhat whimsical fancy on the part of the mighty Akbar.

Though at present very thinly inhabited, the town of Futtypore Sicri is of considerable extent ; its mouldering turreted wall is five miles in circumference, but not a tenth portion of the ground which it surrounds is tenanted by human occupants. From the gateway on the road to Agra, a spacious street presents itself, which bears the marks of having once been the residence of wealthy nobles ; but the houses on either side are dwindling fast into masses of shapeless ruins. The gate of the mosque before mentioned forms a sort of beacon to the visitor, though its approach, by a long flight of steps, is rather fatiguing : from the topmost story, a splendid view rewards those who are sufficiently courageous to make the ascent : the eye wanders over a vast extent of country ; fields, highly cultivated according to the Eastern mode, producing cotton, mustard, rice, and various other kinds of grain ; wooded with mango and tamarind groves ; watered by broad jheels ; and interspersed with a profusion of picturesque buildings, serais, mosques, crumbling palaces, old tombs, and old wells, spread themselves to the north-west to the walls of Bhurtpore, the fortress so famed in the military annals of Hindostan ; while, on the opposite side, the splendid city of Agra, with the snowy dome of the Tâj, a striking object from every direction, closes the scene.

A S U T T E E.

FORMERLY the European traveller in India, who saw, on approaching one of those numerous ghauts or landing-places which form so striking and so peculiar a feature of its rivers, a more than usual concourse of people assembled, might entertain the disagreeable expectation of finding the preparation for a Suttee. The abolition of this dreadful rite throughout the Company's territories, has prevented the enactment of many hideous scenes, which are still common in the states under native jurisdiction.

Though the sacrifice may be performed in any convenient place, the banks of a river are always chosen in preference, bathing being one of the preliminary observances enjoined to the victim.

The Suttee commemorated in the accompanying engraving, was performed in the immediate neighbourhood of Baroda, during the period in which Sir James Carnac, then a major in the Company's service, was political resident. The circumstances connected with the immolation now recorded, which are related by Capt. Grindlay, who was present at the last sad scene, are of a very romantic nature, and calculated to invest what is generally a mere brutal exhibition, with a high degree of interest. The Suttee was a young Brahminee woman from the Deccan, married to a person of her own caste, holding an appointment as writer under one of the military chiefs of Dowlah Rao Scindiah, and absent from his home at the time. One night the death of her husband was communicated to her in a dream; and, strongly impressed with the truth of the revelation, she became a prey to anxiety and grief. Shortly afterwards, as she was returning to her cottage with a pot of water upon her head, an occupation always performed by females of her class, a circumstance happened which confirmed her worst apprehensions. She had placed her necklace, the symbol of her married state, on the top of the jar, and a crow, alighting, flew away with it. This dreadful omen produced a conviction amounting to certainty, that the fatal event had taken place. Throwing down the vessel, and loosening her hair, she returned to her desolate home, declaring her intention to join her husband in the grave.

The circumstance being reported to the British resident, he immediately repaired to the house of the presumed widow, with the humane intention of dissuading her from her rash resolution. Finding his efforts unavailing, he engaged the assistance of the native prince, who also readily undertook the benevolent mission, appearing with a large retinue at the door; and when his representations failed to produce the desired effect, he surrounded the avenues with his attendants, in order to prevent the unhappy woman from flying to persons who would encourage her in her design. Aware that the abject state of poverty to which a Hindoo widow, who can inherit nothing, must be reduced upon the death of her husband, is often the true cause of her sacrifice, the prince generously offered the means of future subsistence, urging at the same time the duties which she owed to her family, whom she would leave unprotected; and the uncertainty of the loss which she deplored. The widow remained unmoved and unconvinced, and, on being assured that she would not be permitted to ascend the fatal pile, drew a dagger from her side, and, with all the vehemence which passion could lend, declared, that her blood, the blood of a Brahmin woman, should be upon the head of him who offered to prevent the sacrifice. Few Indians are proof against fear of the consequences of driving an enthusiast to this act of desperation. The curse is supposed to be almost unmitigable; and, perceiving her determination, the prince withdrew.

Self-sacrifice is considered so honourable among every class of Hindoos, that the widow, although rushing almost companionless to the ghaut, was soon surrounded by thronging multitudes of kindred, friends, and spectators. She formed a small image of



THEY SAY IT'S A MONSTER

rice, to represent the body of her husband; the pile was prepared; and, having gone through the usual ceremonies and ablutions, she repaired to the fatal place, immediately in front of the arch, in the centre of the plate, and resigned herself to the devouring flame. In the course of three weeks the tidings arrived of the death of the husband, which, strange to say, corresponded with the date of the dream.

CROSSING THE CHOOR MOUNTAIN.

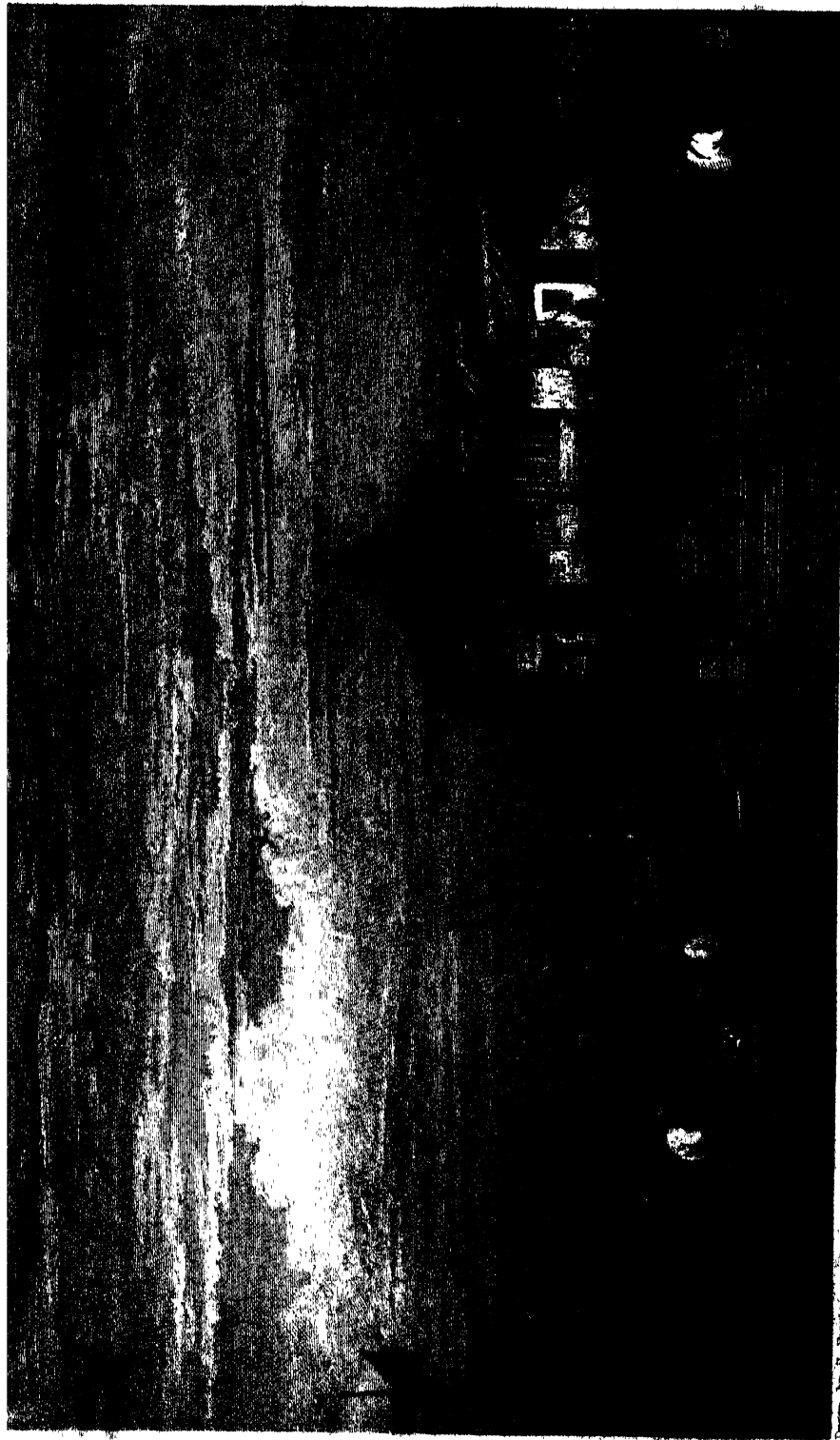
THE height of the loftiest peak of this magnificent mountain is ascertained to be twelve thousand one hundred and forty-nine feet above the level of the sea, being the most considerable of the range south of the Himalaya, between the Sutlej and Jumna rivers. From its commanding position it turns and separates the waters of Hindostan, the streams rising on the southern and eastern face being forced into the direction of the Pabar, the Girce, the Tonse, and the Jumna, which find their way over the great plain into the bay of Bengal; while those that have their sources to the north and the west are compelled toward the Sutlej and the Indus, and, uniting in the last, pour their waters into the Arabian ocean.

During a considerable part of the year, the Choor is hoary with snow, and in bad weather intense cold may be experienced at the elevation which we had reached, a short distance below the loftiest peak. We here found ourselves in a region of ice; and when moonlight came and lit up the scene, we were charmed by the novel effect produced by the floods of molten silver which shed their soft radiance over the snow. Moonlight, ever beautiful, amid these snowy masses assumes a new and more exquisite charm. The rugged peaks, stern and chilling as they are, lose their awful character, and become brilliant as polished pearl; the trees, covered with icicles, seem formed of some rich spar, and the face of nature being wholly changed, we may fancy that we have reached another world, calm and tranquil, but still and deathlike. The storms, however, which frequently rage and roar through these solitudes, effectually disturb the serenity of the landscape, and frequently the whole scene is enveloped in clouds, which, upon some sudden change of the atmosphere, will draw off like a curtain, revealing the cold bright and pearly region beyond. To be overtaken by a snow-storm in crossing the Choor, proves one of the least agreeable varieties in a tour through these hills.

Hitherto our journey had proceeded very prosperously, but we were not destined to complete it without sustaining considerable inconvenience from inclement skies. While marching rather wearily along, the aspect of the heavens changed, the clouds darkened over our heads, and presently down came a heavy storm of hail, which was quickly followed by snow falling fast and thick. On reaching our tents, we found them loaded with snow, which lay several feet in depth upon the ground, while the only wood attainable was not to be procured without great difficulty and toil. There was no fire, consequently no cookery, and the night was passed in a miserably freezing condition. Morning

dawned only to show a fresh fall of snow, and the prospect of more, for if the fleecy shower ceased for a few minutes, the change merely developed a sullen black canopy above, threatening to overwhelm us with its fierce discharge. Loud rose the cries of mutiny in our camp; many were the groans uttered by our followers, the native coolies not scrupling to vent their feelings in words, while our Mohammedan servants, paralyzed and aghast at a predicament so new to them, looked unutterable things. As long as the snow lasted, there was no possibility of doing anything to effect an improvement in our comfortless condition, patience being the sole resort—and that, it was vain to expect to teach men dragged against their own consent into so disagreeable a dilemma. At length we began to fancy that their predictions might be accomplished, and that there was a chance of our being buried in the snow. The wind blew very cold, adding for a time to our sufferings; but presently, about noon, the clouds began to break away, and to reveal patches of blue sky and welcome glimpses of sunshine; in another hour the heavens became clear and glorious, and then we made an attempt to render our situation more comfortable. Persuasion, threats, and tempting promises of reward, at length induced our half-frozen followers to bestir themselves in real earnest. They braced their energies to the encounter, and, having procured sufficient fuel, fires again blazed in our camp; and, though the cold was still intense, its bitterness was alleviated by the influence of the warm potations which we were now enabled to imbibe. The weather still continuing to improve, we rose in the morning with renovated spirits, and notwithstanding the fierce intensity of the cold, and the difficulties which the large masses of snow encumbering our path threw in our way, proceeded vigorously onwards. We were sometimes up to the waist, and frequently knee-deep in the snow, which concealing the danger of a road over rough and rugged blocks of granite, occasionally threatened precipitation into some treacherous abyss, in which life and limb would have been perilled. We ourselves got on tolerably well, but our people, loaded with baggage, lagged far behind, and we were obliged to be content with a sort of canvass awning rather than a tent, only a portion of our usual habitation being forthcoming at night, and to make a scanty meal of tea and hastily-kneaded cakes of flour.

The servants who had accompanied us from the plains looked in these emergencies the very images of despair; they were completely at fault, knowing not what to do in so unaccustomed a difficulty, and feeling perfectly incapacitated from the effects of the frost, which seemed to shoot bolts of ice into their hearts, and to freeze the very current in their veins. It was impossible not to sympathize with them in their distress, as we lay upon the cold ground, and recollected how active these men had been during the burning-hot winds, which peeled the skins from our faces, and obliged us to take shelter under the leather aprons of our buggies from its scorching blasts, whilst respiration seemed to be on the very eve of suspension. If we found the cold difficult to endure, how much more sensibly must it affect people who, habituated to heat which affords to Europeans very lively notion of a dominion which must not be named “to ears polite,” bask delightedly in the beams of a sun which heats the earth like a furnace, and to whom in the most sultry weather a fire never appears to be unacceptable.



Drawn by S. Frost.

Sketches by Capt. R. E. H. P. N.

Engraved by W. Lloyd

VIEWS OF A RIVER NEAR CAMBRIDGE

THE RIVER OF THE CAMBRIDGE

THE RIVER OF THE CAMBRIDGE

A VIEW ON A SMALL RIVER NEAR CANTON.

THE view represented in the accompanying plate, which occurs upon one of the tributary streams of the Tigris, near Canton, presents a very accurate specimen of the scenery to be found along the banks of the Chinese rivers. The houses upon either side are inhabited by artisans, the most ingenious and industrious of their race. The curious methods by which these people contrive to gain a subsistence afford great amusement to the stranger, who views with astonishment the persevering labours and extraordinary devices employed by a redundant population to obtain the means of existence.

It will be seen by the accompanying plate, that the banks of the Chinese rivers are low, and that their interest is derived solely from the luxuriance of the cultivation, the neatness of the clustering cottages overhung by the graceful bamboo, and the vivid tints of the flowers and the foliage. The landscape is at intervals diversified by high grounds in the distance, but these are frequently of a cheerless appearance, being bare and of a sterile aspect, affording a strong and disagreeable contrast to the excessive fertility of the plains. Rice plantations are very frequent on the banks of the rivers; the sugar-cane is also extensively cultivated; amongst the vegetable curiosities are the pith plants, from which the Chinese manufacture the paper so closely resembling velvet, commonly used for drawings; and the *conchorus*, from which the fine grass cloth is made, a texture nearly as beautiful and far more durable than French cambric, both of which, there is every reason to believe, might be brought to flourish in a European soil. One of the principal objects of attraction, and one also of frequent recurrence in the neighbourhood of Canton, is the *duck-boat*, in which the keeper and breeder of the ducks, with his family, take up their residence, inhabiting huts or cabins erected upon the deck, while the feathered tribes are accommodated in the hold below. These boats shift their stations continually in search of places in which the ducks may find the most abundant supply of food, and are most frequently to be seen in the neighbourhood of the rice-fields, from which, after the grain has been cut, a plentiful harvest remains for broad-billed birds, these animals growing fat amid the stubble. When the boat is moored to some convenient spot, it is connected to the shore by means of a plank, along which the ducks take their waddling march, making straight for the places offering the best prospect of indulging their voracious appetites. They do not, however, quit their floating habitation until they hear the accustomed whistle. After their keepers suppose that they have had sufficient time to feed, a second whistle warns them to return. Knowing the danger of delay, they instantly make the best of their way home; the first bird is received with caresses, and even rewarded by an additional feed, while the unfortunate last in the race is punished with a whipping. This expedient effectually prevents all loitering upon the road, and almost incredible efforts

are made by the rear-guard to exchange their situation with the van of the army,—many endeavour to fly over the backs of their comrades, and all evince the greatest anxiety to escape the inevitable doom attendant on the laggard. The floating habitations of the river are usually kept very neatly, and the cleanliness which prevails gives a cheerful air to the ragged families crowded in such narrow space, and, in despite of their extreme poverty, they appear to be happy and contented. There is something however, exceedingly disgusting in the aspect of the articles exhibited for sale as human food—cats, dogs, rats, &c., appearing with more legitimate subjects for the table.

To judge from a very interesting work lately published,* the merits of Chinese gardening have been a good deal overrated. Mr. Bennett assures us, that the boasted Fa-tee gardens, which are situated near Canton on the opposite bank of the river, do not by any means equal the least distinguished of our provincial nursery grounds; yet the splendour of the Chinese flowers is not to be surpassed, and infinite varieties might be obtained by a little attention to their cultivation. The Chinese appear to be more anxious to produce objects of curiosity than of interest; their dwarf trees, therefore, form the principal attraction of their gardens. These plants afford perfect, though Lilliputian specimens of the monarchs of the forests; and elms, bamboos, and other umbrageous trees, apparently of ancient growth, and having all the characteristics of the largest species, may be seen only a few inches in height, and springing out of the smallest pots. The process by which this result is obtained is not very difficult. A young and healthy branch is, in the first instance, taken from a large tree; the bark is stripped off, and its place supplied by a mixture of clay and chopped straw. When the roots appear, they are cut off and transplanted; the shoots which they throw out are trained in a particular manner, and both these and the roots kept so closely clipped and confined, that their growth is effectually checked, various methods being employed to produce this effect. An appearance of age is given to the trunk by boring holes in it, and smearing it over with sugar. The ants speedily find their way to the tempting food; and when they have completed their depredations, the tree seems to have survived a hundred storms. It is necessary to repeat the clipping and cutting at intervals, in order to keep down the luxuriance of nature; and perhaps the most curious of these productions are the dwarf orange trees, which appear laden with fruit of the most diminutive size. The Chinese appear to take the greatest delight in raising wonder, by the untiring patience with which they overcome difficulties, which to less persevering people would amount to impossibilities. Their dwarf trees, their ivory balls, and many other varieties of the same nature, are rather curious than useful; but they frequently exercise the same skill and patience to more profitable purposes, in the improvement of articles of general utility. The splendour of the Chinese colours excites universal admiration; and it is a curious fact, that although they are not able to manufacture the original pigment so well as it is made in Europe, and therefore import their best paints; yet by washing each colour in a hundred waters, and submitting to other toilsome expedients, they succeed in producing that matchless brilliance

* *Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China.* By George Bennett, Esq.

Approved by Capt. R. Elliot, R. N.

W. C. B. B. B. B.

RECEIVED THE OFFICE OF THE SECRETARY OF THE ARMY

of hue which is so vainly sought after at home. The desire to obtain this gorgeoussness of artificial colouring was doubtless suggested by the wish to imitate the superb tints in the plumage of the birds, and the petals of the flowers, which render the natural productions of China the most magnificent in the world. It is only lately that the testimony of eye-witnesses has proved the existence of that splendid variety of golden carp, which was supposed to have owed the greater portion of its beauty to the fancy of the delineator, but which is to be found in the lakes of southern China. Ponds of gold and silver fish are the common ornaments of great men's gardens; they are covered after sunset with a gauze frame, to protect them from the various enemies seeking their destruction under the shadow of the night, though, notwithstanding the care which is taken for their preservation, they sometimes become the prey of the kingfisher.

EXCAVATED TEMPLE OF KYLAS—CAVES OF ELLORA.

AMONGST the numerous astonishing works of art left to excite the surprise and admiration of posterity, the Temple of Kylas, which has been justly termed the paradise of the gods, must be considered the most extraordinary, even in a land of wonders. It forms one of the numerous excavations of the far-famed Ellora. This mountain-range, beautiful in itself, watered by a fine stream, which descends in broad cascades from ledge to ledge of the rugged eminences, is wrought into temples and palaces, partly subterranean, and partly isolated, formed of the living rock, and decked with a redundancy of ornament, which utterly defies description. Kylas is the finest and most perfect of the excavated temples of Ellora; the approach to it is more beautiful, and it is more highly-finished, than those in its neighbourhood. The central building, of which a representation is given in the plate, rises in the midst of a wide area, all scooped and cut from the solid rock. From the hill-side it exhibits a very fine front. A splendid gateway is flanked on either side by towering battlemented heights covered with sculpture, and containing many apartments. Over the portal, which is exceedingly lofty, there is a balcony, which is supposed to be intended for a music gallery, (Nobat Khana.) The passage through this gateway is richly adorned with sculpture, in which the eight-armed goddess Bhawani appears: it leads into a vast area, cut down through the hill, as represented in the annexed engraving, and in the centre of which stands the Temple, a structure raising mingled emotions of amazement, pleasure, and reverential awe. Every part of it is richly and elaborately carved, with a profusion of ornament, and a minuteness of finish of which it would be vain to attempt to convey the most distant idea. Every portion of the exterior and interior, which comprises several stories, and the roof likewise, is carved into columns, pilastres, friezes, and pediments, embellished with the representation of men and animals, singly or in groups, and

accompanied with all the attributes which have rendered the Hindoo pantheon the most populous assemblage of the kind. The temple, which is excavated from the upper regions of the rock, and, as we have before stated, stands alone, is connected with the gateway by a bridge or platform, also cut out of the solid rock; the surrounding galleries or colonnades are separated from the main building by a distance of one hundred and fifty feet. The central fane rears its proud crest to the height of a hundred feet, being one immense block of isolated excavation, upwards of five hundred feet in circumference, containing many splendid apartments, and furnished with windows, doorways, and staircases. Beyond, and forming the boundary of the court which surrounds it, are three magnificent galleries supported upon pillars, and containing stories of the Hindoo mythology, represented in compartments of the stone scarping, in which forty-two gigantic figures of gods and goddesses appear. This superb piazza is eleven feet broad, and in some places fourteen in height, but the elevation varies, and it is not quite complete. Part of the south side of the area is occupied by chambers, all richly and lavishly embellished, one of which contains groups of female figures, so exquisitely sculptured, that even Grecian art has scarcely surpassed the beauty of the workmanship. In the court are the remnants of colossal elephants; there is also an obelisk, nearly entire; and the splendid square temple of the bull Nundi, forming a part of the pagoda, which fills up the central space, may be seen from the spot in which the drawing was taken. Pen and pencil, however accurate and vivid, can afford very ineffectual aid in a task so utterly beyond their powers. The excess and variety of the objects which present themselves to the bewildered gazer's eye, as he enters upon this enchanted ground, actually become painful, until the tumultuous sensations they arouse in the mind subside, and calm contemplation succeeds astonishment, awe, and delighted wonder. The popular belief amongst the natives, that these singularly beautiful works owe their origin to preternatural power, appears to be too justly founded to be contested; for, with all the light of knowledge possessed by people of the highest intellectual attainments, it is difficult to take a more sober view of a scene, which seems so far to surpass the feeble powers of man. Conjecture is completely baffled in its endeavours to trace these mighty works to their founders. Though still frequented by a few fakeers, they are not held in any reverential esteem by the Hindoo population. Their sacred character has been utterly lost in the lapse of ages, and it can only be said that those by whom such gigantic undertakings were projected, must have been a highly intellectual and imaginative people, possessed of vast resources, and living in times of perfect security and peace. The rock from which the temples of Ellora are wrought, is hard red granite, and from every peak and pinnacle of the excavated mountain, the eye roams over scenes of romantic beauty.



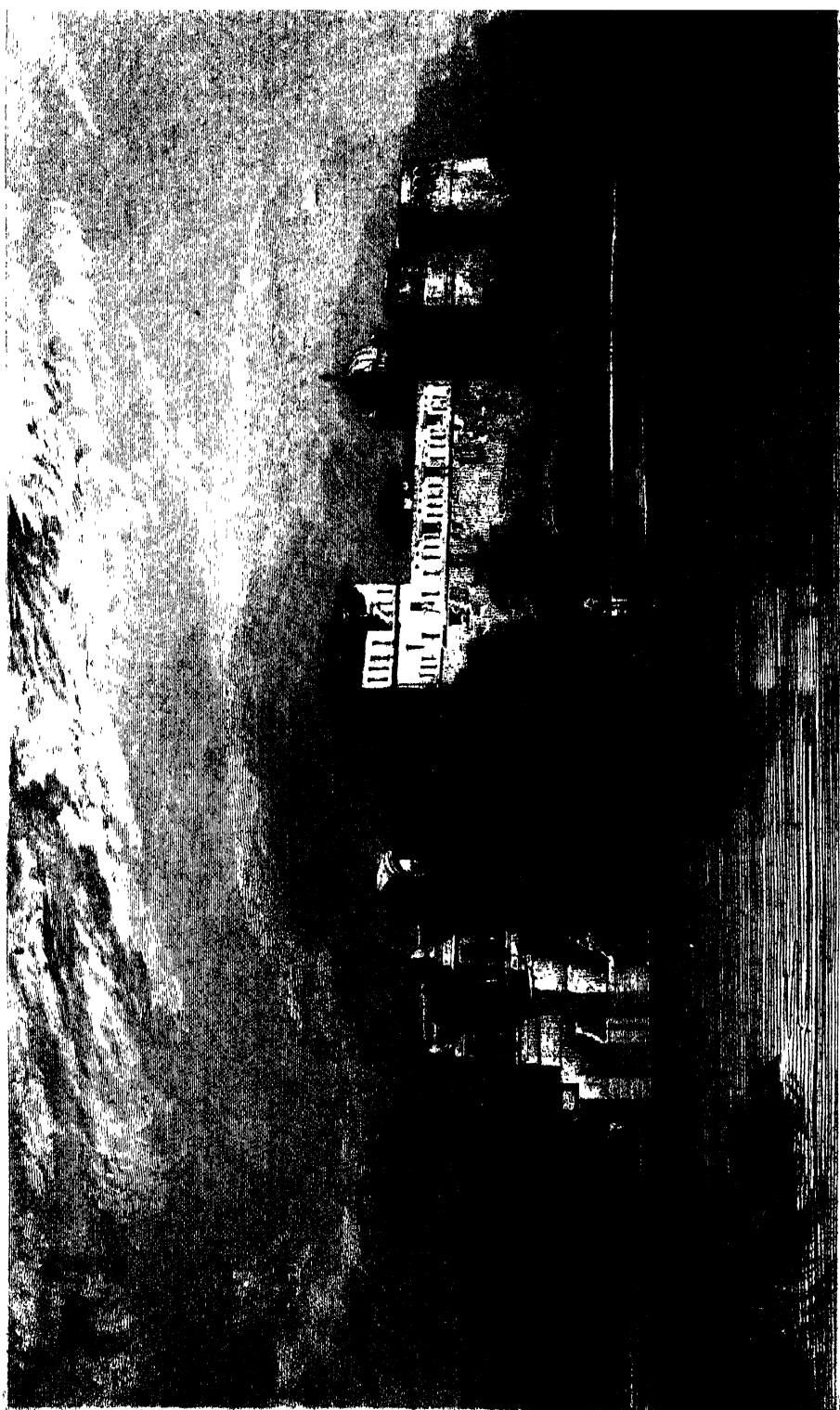
VILLAGE OF KHANDOO, ON THE ASCENT TO THE CHOOR.

DURING our travels we had frequently obtained glimpses of the Choor mountain, and we were now approaching it in earnest : it is the most lofty eminence belonging to the secondary Himalaya, running south of the great snowy range, and, from whatever point it may be seen, it forms a grand and prominent object, towering majestically amid a host of satellites. Marching from the south-east, we came to the village of Khandoo, which occupies ground about nine thousand feet above the level of the sea. The principal building in this village, a religious edifice, occupying the right in the accompanying engraving, differs little in character from the generality of temples dedicated to the numerous deities of the Himalaya. It is rather more lofty than the rest of the houses ; the cornices are decorated with a fringe of wooden bobbins, and the timber employed in its construction is rather elaborately carved. Generally it is not difficult for European travellers in want of such accommodation to obtain a lodging in the outer vestibule of a temple, but in some places the villagers will not permit these holy shrines to be thus desecrated. The religious worship chiefly consists in offerings of flowers, sweetmeats, and grain upon the altars, with occasional dancing, when the gods are dragged forth for adoration.

We were now in the haunts of several species of deer, which are never found below six thousand feet, and generally range considerably higher ; these agile and beautiful animals are often to be seen dashing at full speed down the sides of some steep precipice, which few could even look over without feeling dizzy, and their appearance in such situations tends greatly to heighten the effect of the scene. They are found in the greatest abundance in almost inaccessible places, far into the interior, where "hill on hill, and alps on alps arise." We have not met with any tigers in our travels ; this monarch of the plains seldom mounts to any great elevation, and is only occasionally to be seen at the height of eight thousand feet. Tigers are sufficiently plentiful at the bases of the hills, and parties are continually setting forward from the Dhoon in pursuit of this royal game. It is only in something like a level or open country that they can be encountered in a sportsmanlike manner, urged to the spirit-stirring charge which they frequently make in so gallant a style. In stealing along the sides of a mountain, or plunging into the pine forests, the tiger can only be killed ingloriously, and usually falls a victim to some concealed adversary. The leopard, and other mountain cats, are very common in the inferior ranges of the hills, and the hyæna is also very frequently to be found ; but the great potentate of the Himalaya forests and fastnesses is the bear. This monster attains a great size, and would be very formidable, were he as bold as he is savage : the usual colour is black, but specimens are found in some parts of the country of a much lighter colour, and in the alpine districts a pure white : the common kind make their dens in the deepest and most sequestered dells, shunning the

day, and haunting spots of such profound gloom, that it would seem as if the sun's beam had never enlivened their solitudes. We did not see the wolf in the hills: the jackal goes up as high as seven thousand feet, and the family appears to be gradually mounting, as, according to the best accounts, they were never seen formerly beyond two, or, at most, three thousand feet above the level of the sea. Wild hogs are very plentiful in the hills, being found at very high elevations, but, to the great horror of the pig-stickers, men who were wont to ride at the brindled monster spear in hand, they can only be slain by what is contemptuously termed a pot-shot, that is, they are merely killed for the sake of the pork. Elks of enormous size are occupants of the rocky fastnesses of the Himalaya, but, numerous as are the different specimens of deer which the traveller sees in his journeys through these mountains, there are many with which he only becomes acquainted by means of the skins brought to the Rampore fair for sale or barter. These belong to the shyest of the race, which must be sought in remote haunts by the patient and persevering native hunters.

In pursuing game in the mountains, it is especially necessary to guard against promiscuous shooting; and the sportsman should decide, before starting, whether he will try for furred or feathered game, for, should he attack birds and deer indiscriminately, he will not have much success with either; both require considerable caution, the ground being so favourable for their escape. The cher, one of the varieties of pheasant most in request, does not descend lower than seven or eight thousand feet above the level of the sea, and is generally found on the summits of the most naked mountains, avoiding those which are thickly clothed with forest trees or brushwood: early in the morning, or late in the evening, they are invariably at feed on the crest of the hills, and during the heat of the day hide in the grass under projecting crags. They are decidedly less numerous than any of the other mountain pheasants, and the excitement of a trudge after these beautiful birds is, to a true sportsman, considerably augmented by their comparative rarity. Another beautiful variety frequent the most shady and secluded dells, sheltered by overhanging rocks festooned with ivy and creepers, and diversified by clumps of holly and wild cherry; here and there an open space of greensward, a few yards in circumference, surrounded by patches of wild roses, scenting the fairy dell with their delicious perfume. A little silvery stream bubbles from the rocks above, and trickles over the elastic turf, its murmuring course defined by a belt of violets and cowslips, whilst ferns of every variety are dancing gracefully in the breeze, and dipping their feathered heads in the tiny wave as it sparkles on its way.



Drawn by J S Comant

Sketches by Capt R. F. Har. R.N.

Designed by W. L. Flett

P L P A W A , - N . f

P E R A W A.

THE province of Malwa has been less visited and described by the traveller and the historian than any other part of India. Sir John Malcolm, in his memoir of the Central Provinces, tells us that its annals are still involved in darkness and fable; and the short and meagre notices which have hitherto appeared concerning the towns and cities of its districts, afford very unsatisfactory information respecting its present condition. Perawa is an irregular and meanly-built town, about seventy miles distant to the north of Oojein, the capital of the province; it is a place of no importance, surrounded by a decayed wall of mud and brick-work, so weak and dilapidated as scarcely to oppose a barrier to the incursions of cattle. The principal building is an old stone fort, represented in the accompanying engraving, which, though not boasting much architectural splendour, is in the highest degree picturesque, and affords a very fair specimen of the edifices of the same nature continually encountered in the wildest and most remote places of India. The style of this fortress is partly Mohammedan and partly Hindoo; the ghaut, with its open pavilions to the left of the plate, affording a pleasing contrast to the bastioned walls of the citadel; it leads to a gateway, which, though it will not bear any comparison to the noble entrances of many of the places of arms in India, is not destitute of architectural beauty.

The unsettled state of provinces continually at war with each other, and exposed to the incursions of military free-booters of every description, rendered these fortresses of great importance to princes and rulers, frequently compelled to take shelter within their walls, and to defend them against an armed force. Many were strong enough to resist the ineffective weapons of native warfare, but, with the exception of Gwalior, Bhurtpore, and a few other strongly fortified places, few could withstand the power of European ordnance: the princes of Malwa, however inclined to turbulence, are held in subjection by the military force stationed at Mhow, and it is not likely that the fort of Perawa will ever reassume its warlike character.

Malwa is a very fruitful province; its soil consists principally of a black vegetable mould, which in the rainy season becomes so soft as to render travelling hardly practicable; on drying, it cracks in all directions, and the fissures in many parts of the roadside are so wide and deep, that the traveller quitting the beaten track is exposed to some peril, for a horse, getting his foot into one of these fissures, endangers his own limbs and the life of his ride. A large quantity of grain of various kinds is raised by the husbandmen, together with the sugar-cane, tobacco, cotton, linseed, garlic, turmeric, and ginger. The quantity of rain which falls in ordinary seasons is so considerable, and the ground so retentive of moisture, that wells are not resorted to for the purpose of irrigation; thus a great portion of the labour necessary in other parts of Hindostan is saved. But this advantage is counterbalanced by the greater severity of suffering, upon

a failure of the periodical rains ; for the husbandman, accustomed to depend upon the spontaneous bounty of Heaven, is with difficulty brought to undertake the unusual labour of watering his fields, especially as it must be preceded by that of digging the wells.

Malwa is celebrated for its grapes ; during the rainy season the vines produce a second crop, which is, however, acidulous, and inferior in flavour to the first ; the quantity reared is so great as to supply the bazaars of Indore : the other fruits are, the mango, guava, plantain, melon and water-melon, several varieties of orange and lime trees, from which the natives make a very refreshing sherbet, and, as a rarity, in a few gardens, the *casica papyra*. Indigo and the *morinda citrifolia*, a red-dye plant, is cultivated in small quantities ; but the most celebrated product of Malwa is its opium, which is held in particular estimation by the Chinese, who assert that it contains two-sevenths more of pure opium than an equal quantity of the Patna and Benares drug. The poppy, which is sown in November or December, flowers in February ; and the opium is extracted in March or April, sooner or later, according to the time of sowing. The white kind yields a larger quantity than the red, but the quality is the same from both. When the flowers have fallen off, and the capsules assume a whitish colour, it is time to wound them. This is done by drawing an instrument with three teeth, at the distance of about half a line from each other, along the capsule, from top to bottom, so as to penetrate the skin. These wounds are made in the afternoon and evening, and the opium is gathered the next morning. The labourers begin at daybreak, and continue until noon. The wounds on each capsule are repeated for three succeeding days ; and the whole of the field is completed, and the opium gathered, in fifteen. In a plentiful season, and good ground, from six to nine seers of opium may be obtained from a bigah of land : the seer is equal to two pounds, and the bigah to about a third part of an acre, but both vary in different provinces ; in Malwa the seer is reckoned at eighty rupees weight, and the bigah at a hundred square cubits in measurement. In some districts the opium is adulterated with oil, to the amount of a third, or even half, of the whole mass : the practice is avowed, and the reason assigned is, to prevent the drug from drying ; in adulterations that are secret, and considered fraudulent, the leaves of the poppy, dried and powdered, are added to the opium. In thinning a piece of ground under cultivation, the very young plants are used as potherbs ; but when they attain to a foot and a half in height, their intoxicating quality renders them unfit for such a purpose.

Early in the thirteenth century, Malwa was either entirely conquered, or rendered tributary to the Patan sovereigns of Delhi ; it was afterwards erected into an independent kingdom by the Afghans, a tribe of the same race, who fixed their capital at Mandoo ; but it did not long maintain its supremacy, becoming subject to the Moghuls, and continuing to be attached to that empire until the death of Aurungzebe. The ~~Mahratta~~ power then prevailed, and during a long series of years its possession was disputed by different chieftains, whose conflicts enabled others less formidable to invade, plunder, and assume almost regal sway over the villages which their armed



Drawn by W. Purser

Sketches by Capt. R. Elliot, R.N.

Engraved by W. Taylor

SARNÄT, A BOODHI MONUMENT NEAR BENARÉS.

followers were strong enough to keep in subjection. A country so fitted for their production, was the birth-place of the Pindarries, which in the first instance consisted of bands of mercenary troops attached to the service of the Peishwa, and, after his withdrawal from the field, thrown upon the public for subsistence. The contributions which they levied in the neighbouring states rendered the occupation popular with idle depraved men of all castes and religions, who crowded to the banner of chieftains assuming the command. This force at length became so formidable, and its devastations so extensive, that the British government felt called upon to interfere. The Bengal army took the field against it, and, after some severe campaigns, succeeded in restoring, or rather giving, tranquillity to the central provinces of India, for, until the period in which Sir John Malcolm was sent to legislate in the disturbed districts, short truces had been the only intervals of peace which they had ever known.

SARNAT, A BOODH MONUMENT NEAR BENARES.

Few things have been productive of more doubt and perplexity to the learned world than the remains of the round towers, all apparently springing from one common origin, which are found in different and remote parts of the globe. The extraordinary monument, of which a representation is given in the accompanying plate, is undoubtedly Boodhist: it stands near the European station of Secrole, about four miles distant from the city of Benares, and it is an object of great curiosity and interest to all antiquarian travellers. This tower is about a hundred and fifty feet in circumference, and its remains are above a hundred feet in height; it is very solidly constructed, the lower part having a casing of large blocks of stone neatly joined together, well polished, and decorated near the base with a broad belt carved with flowers.

By some persons it is supposed that the upper portion is the addition of a later period; it is built of brick, the casing of stone (if it ever existed) has disappeared altogether, and the ruinous state of the summit affords no clue to its original conformation. It is, however, imagined to have been of a pyramidal or globular shape, the forms of these holy places being generally similar to the gigantic mounds which in ancient times were raised over the ashes of the dead. In fact, the temples of the Boodhists are usually tombs, or buildings which commemorate the actions of men. There is no all-pervading influence in their deity, who is supposed to maintain a quiescent state, untroubled by the government of the world, and wholly unconcerned about the affairs of men. The followers of Boodh imagine, that although their god takes very little interest in the good or evil actions of his creatures, which are rewarded and punished in this world, prosperity being the universal consequence of virtue, and misfortune the constant attendant upon vice; that sanctity of a very superior order, extraordinary acts of self-denial, and the good wrought by the reformation of their brethren, secures

to the devotee rigidly performing these and other duties, the power of working miracles, and even after death a certain degree of those godlike attributes which may be employed to influence the destinies of mankind. The religious worship of the Boodhists is duly paid to these saints and prophets, and the time-defying towers affording such conclusive proof of the wide dissemination of their doctrines, which are found in opposite quarters of the globe, are said to contain either the bodies, or some relic, a tooth, or the hair, of these holy persons.

It is a very extraordinary fact, that although the Boodhist and the Brahminical religions are strongly opposed to each other, the followers of the latter believing Boodh to be an avatar of Vishnu, incarnated for the purpose of leading mankind into error, and only admitting him into their temples under that character, that the sacred edifices of the two hostile sects are found in juxta-position with each other, as at Ellora and Elephanta; and that there is a pagoda in the close vicinity of Sarnat, which is esteemed by the Brahmins to stand upon ground more highly blessed than any other in the neighbourhood of the holy city of Benares.

The foundations of a very large building are to be traced at about the distance of two hundred yards from the tower, and it is supposed that at this place the priests belonging to the adjacent temple had a religious establishment, it being their custom to assemble in bodies in the neighbourhood of the temple dedicated to the objects of their religious worship. These remains, some forty or fifty years ago, attracted the attention of several scientific gentlemen, at that time residents in the European cantonments of Seerole, and they commenced an active research by digging in many places around. Their labours were at length rewarded by the discovery of several excavations filled with an immense number of flat tiles, having representations of Boodh modelled upon them in wax. It is said,—by the authority of a gentleman to whose taste and talents the European world is indebted for information relative to India of the most interesting nature,—that there were actually cart-loads of these images found in the excavations before mentioned; many were deposited in the museums and collections of private individuals, but whether they were ever made the subject of a descriptive account seems doubtful, there being at least no public document of the kind.

The silver and marble images, now so constantly seen in the curiosity-shops of London, seated, with hands folded over their knees, composed features, and attitudes of deep repose, have familiarized a great number of persons with the objects of Boodhist worship. Though the posture is somewhat varied by the figure being represented standing, it is always calm and meditative, and, being the semblances of men, these images are invariably shaped in strict accordance with the human form. There are none of the fantastic devices intended to convey ideas of the superior bodily and intellectual powers of the gods, which have created the monstrosities of the Hindoo pantheon; no triple-headed or quadruple-armed chimeras, with the feet of beasts and the wings of griffins, with which the Brahminical temples are so profusely decorated.

There cannot be any religion so unimaginative as that of the Boodhists; their notions of eternal bliss are confined to the absence of all care and pain; they have



Drawn by W. H. H. H.

Sketches by Capt. R. Elliot R.N.

Explored by W. H. H.

THE TOMB OF THE LANCET

TOMB OF THE LANCET, IN THE TOMB OF THE LANCET, IN THE TOMB OF THE LANCET

figured to themselves a supreme being slumbering over the busy world, and even the sources of good and evil; virtue and vice have not inspired their sluggish souls with those lively images which naturally arise in the mind at the contemplation of their effect upon the happiness of man.

There is a Boodhist temple at Gya, a place also remarkable for being a favourite seat of the religious worship of the Brahmins; it is in better preservation, and more highly ornamented, than the monument of Sarnat, of which, however, the carved work has considerable claims to notice. The figure of Boodh appears upon a peculiar kind of medallion richly enwreathed with leaves and flowers, and there are the remains of eight projections, each having a niche in the centre, and each protruding about eight inches beyond the solid mass; three of them are shown in the engraving, but the ornaments of the remainder of this remarkable structure, if it possessed any, have been swept away by the remorseless hand of time.

H U M A I O O N ' S T O M B .

THE mausoleum of a prince, not more celebrated for his misfortunes than his virtues, forms one of the most perfect edifices that are still to be found amid the ruins of old Delhi. The tomb of Humaioon is situated at about five miles distance from the southern or Agra gate; it is a noble pile of granite, inlaid with white marble, less florid and of a simpler style of architecture than that of his more celebrated son at Secundra. The basement is a terrace, two hundred feet square, raised upon cloisters, and having a wide flight of steps on each side; the central building is also square, containing one large circular hall, with smaller apartments at the angles, the whole being crowned with a marble dome, and the pediments of four handsome gateways. According to the Asiatic custom, the body of the emperor is interred in a sepulchre upon the basement floor. The sarcophagus, which is small, of white marble, raised at a small elevation from the pavement, is placed immediately over the body, in the centre of the circular hall before mentioned. The interior exhibits the remains of rich decorations of gilding and enamel, and tassels of gold formerly depended from the roof; these, however, became a prey to the devastating propensities of the Jauts, who amused themselves by firing their matchlocks at them; the marks of the bullets are distinctly to be traced in the dome and other parts of this superb edifice. Several members belonging to Humaioon's family lie entombed beneath the chambers at the angles, having sarcophagi on the upper floor; these are beautifully carved in white marble, and the whole is simple, chaste, and of a noble plainness.

The mausoleum stood in the centre of a large garden, surrounded by a battlemented wall, cloistered on the inside, flanked by towers, and having four gateways. This garden, with its stately groves, its terraces, and fountains, is now a wilderness: by the

aid of the only spring of water which has not dried up, some poor families who live in the outbuildings of the tomb, cultivate a little grain for their subsistence, but sand has encroached upon the pastures; and, from the terrace above, the view is over desolated plains, covered with ruins, and bounded by a range of hills equally bleak and barren.

The tomb of Humaioon is seen to the left of the plate, with all that is still entire of its surrounding walls: the foreground affords a faithful portraiture of the rugged soil, cumbered with fragments of temples, towers, and palaces, which now marks the site of old Delhi. In the distance to the right, gateways and other dome-crowned tombs appear, intermingled with a scanty foliage of shrubs, one solitary palm rearing its head over the prostrate ruins.

The history of Humaioon is full of romantic and chivalric incident. In the early part of his life he became the sworn knight of one of the princesses of Rajasthan, who, according to the custom of her country, secured the sword of the prince in her service by the gift of a bracelet. The *Rakhi bund Bhue*, or bracelet-bound brother, feels himself called upon to espouse the cause of the lady from whom he has received the gift, and to defend her against all her enemies whenever she shall demand his assistance. The princess Kurnivati, closely besieged at Chcetore, sent to Humaioon, then prosecuting a vigorous campaign in Bengal; he instantly obeyed the summons, and, though too late to save, evinced his fidelity by avenging the fall of the city. Kurnivati, at the head of thirteen thousand females, had shut herself up in a cavern filled with combustible materials, and perished rather than submit to the conqueror; the flower of Rajasthan had fallen in the defence of Chcetore, and Humaioon only came in time to wrest the sword from the victor, whom he defeated in a battle fought without the walls. The affairs of his own kingdom soon occupied all his attention; he was engaged in numerous wars, with ambitious aspirants to the throne, and, after many vicissitudes of fortune, the star of Shere Khan prevailed, and he was driven to seek a refuge in Persia. It is said, that as the Orientals scrupulously observe the flights of birds, and imagine that the fortunes of men may be deduced from them, the attendants of the fugitive prince drew a favourable augury from the appearance of an eagle, which, when Humaioon, fatigued with his journey, had flung himself on the bare earth to snatch a short repose, hovered over his head, affording a shelter from the sun by its extended wings. This was esteemed a happy omen, and his companions predicted that he would be restored to his kingdom, and reign over it with greater glory than before.

Upon his arrival in Persia, the ease and courtesy of Humaioon's manners, the manliness of his spirit, and the ready grace with which he extricated himself from embarrassing situations, secured him many friends. He was received in the first interview with the monarch, to whom he had fled, in a garden. Either by accident or design, the only seat which happened to be upon the spot was not large enough to accommodate more than one person. Perplexed and mortified by an incident which might oblige him to acknowledge his inferiority, Humaioon paused for a moment, but instantly recovering his presence of mind, he invited the Persian prince to sit, and placing

himself on the left hand, which is the post of honour in the East, formed a seat by resting his bow against the sophra, thus avoiding the disgrace of standing in the presence of the king whose aid he came to implore. The Persian monarch, it is said, was struck by the dignity of mind which the fugitive displayed in this incident, and treated him in a manner becoming his rank. Humaioon, we are told, was greatly indebted both to the hospitality of the king of Persia, and the aid which he afforded him in the recovery of his throne; he returned the obligation by giving great encouragement to the Kuzzilbashes, whose favour at court inclined many to suppose that he belonged to the Sheeah sect of Mahommedans. Ferishta, however, asserts that he was a Soonnee of the Hunesy persuasion, though there are great doubts whether he could be considered very orthodox by true believers. After his return from exile, Humaioon, contrary to the former policy displayed by the Moghul emperors, attached himself to the Rajpoots, promoting many to high offices. It is said that he carried his complaisance so far as to mingle with these idolaters in their temples, and assist at their ceremonies,—acts, which, as it may be supposed, brought great scandal upon his religious principles, and even laid him under the imputation of worshipping the sun.

Different accounts are given of the mode of his death, which took place in 1556, within a year after his final restoration to the throne: according to some writers, he fell from the walls of his own tomb, the rod with which he was measuring the different portions breaking as he leaned upon it, and precipitating him to the foundation; but Ferishta, who is the better authority of the two, gives another version of the story. He tells us, that while Humaioon was in the act of descending the steps leading from a terrace, the Muezzin announced the hour of prayer. The king, according to custom, stood still, and repeated the creed of Islam, sitting down at its conclusion on the second step, until the criers had ended. When about to rise, he assisted himself with a staff, which slipping along the marble pavement, his body was overbalanced and fell headlong to the ground. He was taken up insensible, and, after languishing a few days, rendered up his spirit to his Creator.

Humaioon is described to have been handsome in his person, and finely formed, mild and benevolent almost to a fault, since his enemies took advantage of the clemency of his disposition. He was highly accomplished, according to the notions of his day, taking great delight in the study of astronomy and geography, and in the society of learned men; specimens of his compositions are extant, which prove him to be no mean poet, but he was unfortunately addicted to the use of opium, and the fine qualities of his mind were sometimes obscured by the effects of this debasing habit. He died at the age of fifty-one, and is indebted to his son Akbar for the beautiful mausoleum which rises above his ashes.

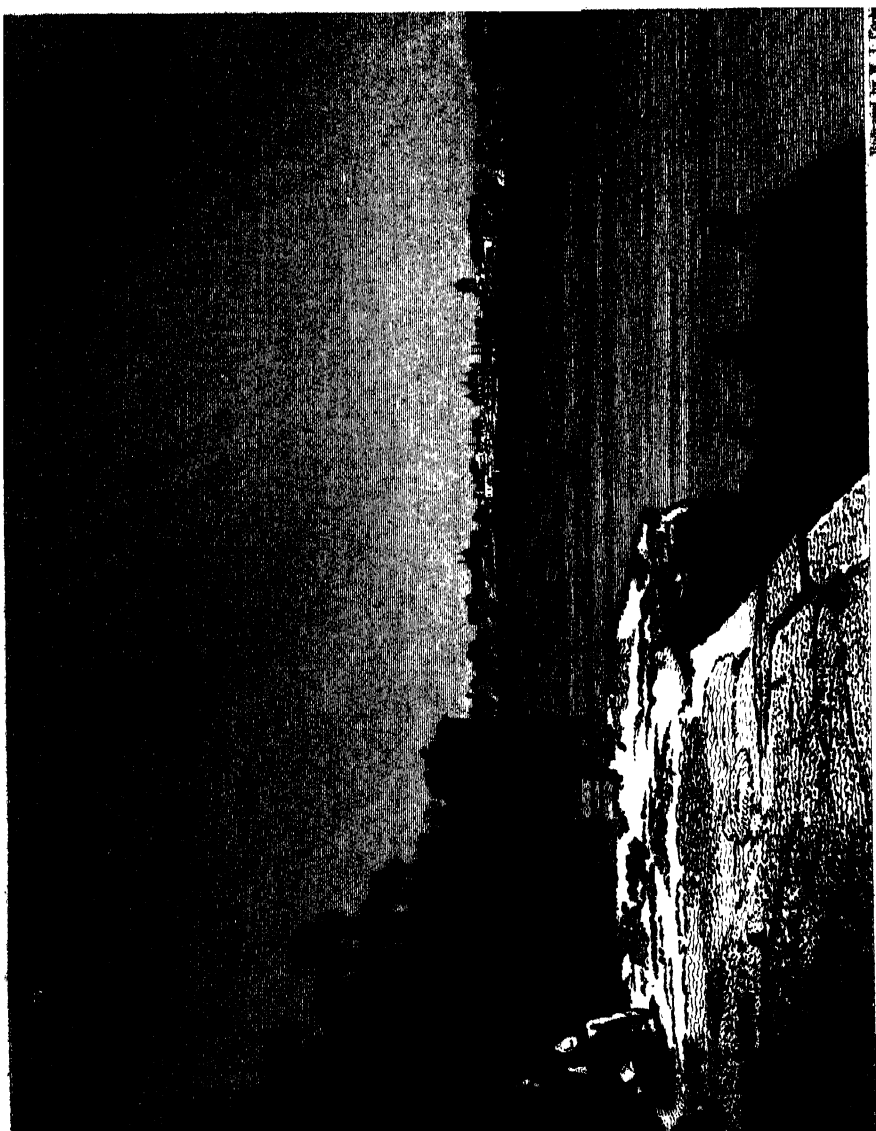
VIEW NEAR DEOBUN.

THE traveller in the Himalaya must accustom himself to the most dangerous and slippery bridges imaginable: habituated from their infancy to the sight of the steepest precipices in the world, the mountaineers are indifferent to circumstances which produce giddiness in the heads of those who have hitherto traversed comparatively level ground. Strange to say, the cattle of the mountains, guided by some extraordinary instinct, can make their way in safety over the frail and crazy bridges which at some places span rapid streams, and at others are thrown across deep ravines. Morning and evening the flocks and herds may be seen passing these narrow footways, and, accustomed to this mode of transit, they will cross on their way home, or to their distant pastures, without any human being to direct them. There can, however, be no doubt that the difficulties of communication between the inhabitants of neighbouring hills must often be very severely felt, and that to this cause the low intellectual state of the mountaineers of the Himalaya may in a great measure be attributed.

Living in isolated circles, apart from each other, the hill-people can acquire little or nothing from an interchange of ideas, and grovel on through life without a single attempt to improve their condition, or to increase the facilities of access with the neighbouring districts. The materials being close at hand, safe and commodious bridges might be constructed in all parts of the hills; but with very inadequate tools, and no conception of the extent of the advantages to be derived from improvements of the kind, it can scarcely be expected that the natives, accustomed to live as their fathers had done before them, should, without the example and assistance of strangers, attempt undertakings which belong to a higher degree of knowledge, and a more advanced state of civilization. It is, perhaps, only in periods of famine and pestilence that they feel the miseries of their situation—the impossibility of obtaining assistance from those poor neighbours, who would willingly accord it if they possessed the means; and the scanty population being kept down by dreadful mortality, which sometimes sweeps away the inhabitants of a whole village at once, and by the wretched customs and marriage laws which have been universally adopted, it can scarcely be expected that any improvement should emanate from the natives themselves.

At present the number of Europeans who seek health or amusement in these hills is too small to effect much in the way of example, except in the immediate vicinity of the stations which they have established. The tourists, who, considering the sum total of visitors, may be called numerous, cannot fail to requite the services of the simple mountaineers, whom they employ on their line of march, with practical lessons of greater value than the wages which they pay; but it may be doubted whether they take a sufficiently strong interest in the welfare of these poor people. It requires a very philanthropic spirit to induce men, in search of their own gratification, to pause upon





Designed by W. J. Cook

Shaded by J. P. F. Phot. R. N.

JANUARY 1900

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the road, for the purpose of imparting useful knowledge, to distribute tools, and teach the method of their employment—labours which might not be immediately rewarded by success, or properly appreciated by those who are to benefit from them, but which nevertheless should be persevered in as a duty which the intelligent man owes to his less fortunate brother. Something, however, must be learned, even in our harum-scarum progress through the country—our incessant demands for supplies of all kinds, which, though at first reluctantly brought into the camps of those extraordinary bipeds, who must be possessed with some restless demon to wander thus far, are found to be more advantageously disposed of than if stored up for family use. At present an acquaintance with native opinion would not be very flattering to the European visitor, who, though he himself, in consequence of the kindness he has shown, may have obtained a high character with the mountaineers, consider him to be at least crazy, and, for want of any other motive sufficient to account for his travels, suppose that his own country must be the most desolate place in the world. The notions entertained respecting England are exceedingly diverting,—notions which can only be removed by ocular demonstration of their fallacy, that is, by a visit to the country, where, much to their astonishment, Asiatics find wealth and comfort beyond all their previous experience.

J A H A R A B A U G,—A G R A.

THE eastern bank of the river Jumna, at Agra, is adorned by a succession of beautiful gardens of great luxuriance and vast extent, where the orange, the citron, and the vine are the richest and fairest of fruit; where the air is refreshed by fountains, and where marble pavilions offer rest and repose to those who delight to revel in all the pomp of Oriental luxury. The Jahara Baug, or garden, is the name given to one of these delightful retreats; and in wandering through its stately avenues, the readers of the Arabian tales see the vivid picture realized, which imagination has painted, of the imperial pleasure-grounds on the banks of the Tigris, the scene of the adventures of Haroun Alraschid, with Nouredin Ali, and the fair Persian.

Nothing can be more enchanting than the view which is presented from the pavilion represented in the plate, erected on the extreme point of a small peninsula, and overhanging the river. The Jumna flows over a rocky bed; its bright, smooth, and sparkling sands are the haunt of the loveliest of the feathered tribes: small white herons, and delicate pink-plumaged birds, are seen dipping and hovering around; while the trees, obtruding into the stream, and flinging down their rich flowery garlands into the water, are tenanted with innumerable tribes of green pigeons, ring-necked paroquets, or yellow-breasted bayas.

On the opposite bank, one of the most beautiful cities in Hindostan spreads its architectural splendours in the richest profusion before the admiring gazer; the marble palace of Shah Jehan glitters on the very edge of the water; its terraces, turrets, and pinnacles reflected in the bright mirror which stretches itself below. In the back ground, the bastioned walls and massive gateways of the city appear crowned with the shining cupolas of the pearl mosque, and partially concealed by the shading foliage of the neem, the peepul, and the tamarind-tree; the long and beautiful perspective of tower, palace, ghaut, and embowering grove, closed by the tall minars and lofty dome of the Tâj Mahal.

Nothing short of a panoramic view can convey an adequate idea of the multiplicity of beautiful objects which rivet the gaze in this extensive and magnificent prospect, or the imposing effect which it produces when seen at the moment in which the rising sun bathes the whole scene in one bright flood of gold.

The bendings and turnings of the river afford, from flowery promontories similar to that represented in the plate, a perpetual succession of views; but from the minarets of Etemad-ud-Dowlah's tomb, situated in the immediate neighbourhood, the eye takes in the wide and richly varied prospect, many miles in extent, at a single glance. This building, which stands in the midst of a wilderness near the Jahara Baug, is by many esteemed the most chaste and beautiful specimen of architecture which the Moguls have bequeathed to the land of their adoption. It was erected by the celebrated Nour Mahal, over the remains of her father. The beautiful favourite, it is said, originally intended to construct the mausoleum raised to the memory of her beloved parent, of solid silver, but abandoned the design at the suggestion of a judicious friend, who assured her that marble would be more durable.

Compared with many of the sepulchral monuments of India, the tomb of Etemad-ud-Dowlah is small: it consists of one central hall, with octagonal apartments at the angles, surmounted by a dome, and four open minarets. The whole building is covered with a lattice of marble, adorned with flowers and foliage, forming a rich mosaic inlay of the most exquisite workmanship. Unfortunately, hitherto this beautiful mausoleum has not attracted the attention of the government; there are no funds appropriated to its repair, and it exhibits marks of decay, which, if not speedily arrested, will, in the course of a very few years, effect its utter desolation. The walls of the surrounding garden have been broken down; and the herbage, now spreading over the neglected parterres, afford a scanty pasturage to a few stray cows: we may hope, however, that the impending ruin may be averted by the influx of Europeans of wealth and influence, which the elevation of Agra into a seat of government will bring to its walls.

KING'S FORT,—BOORHANPORE.

BOORHANPORE, in former times the capital of the province of Cambay, and the residence of the head of one of the Mohammedan powers established at an early period in the Deccan, is said to have been founded by a holy person of great pretensions, but of doubtful sanctity. Boorhan-ood-deen seems to have been one of those ambitious, subtle, and daring impostors, which Islamism has so often produced: he raised himself to great authority during his life-time, and since his death has been esteemed as a saint. His mausoleum at Rozah eclipses in splendour the imperial sepulchre of Aurungzebe, and far greater honours are paid to his memory. Lamps are still kept burning over the venerated dust, and his sarcophagus is canopied by a pall of green velvet—the sacred colour, which indicates that those who are permitted to use it, are either descendants of the prophet, or have performed the pilgrimage to Mecca. The precincts of the building are the abode of Moollahs and other pious men, who are in daily attendance at the tomb; and upon great occasions, large nobuts, or drums, which are kept in one of the antechambers for the purpose, are beaten by the faithful, who thus commemorate the virtues, real and supposed, of the successful adventurer, who assumed the character of a prophet.

Boorhanpore, when under Moslem rule, was a large and flourishing place; it is situated in latitude $21^{\circ} 16'$ north, and longitude $76^{\circ} 18'$ east, on the north bank of the Taptee river, which rises in the province of Gundwana, and, running westward nearly in a parallel line with the Nerbuddah, falls into the gulf of Cambay at Surat. This beautiful stream, which is fordable during the dry season, washes the walls of the picturesque ruins of the King's Fort, whose time-worn bastions and dilapidated ramparts are mirrored on the tranquil surface of its shining waters.

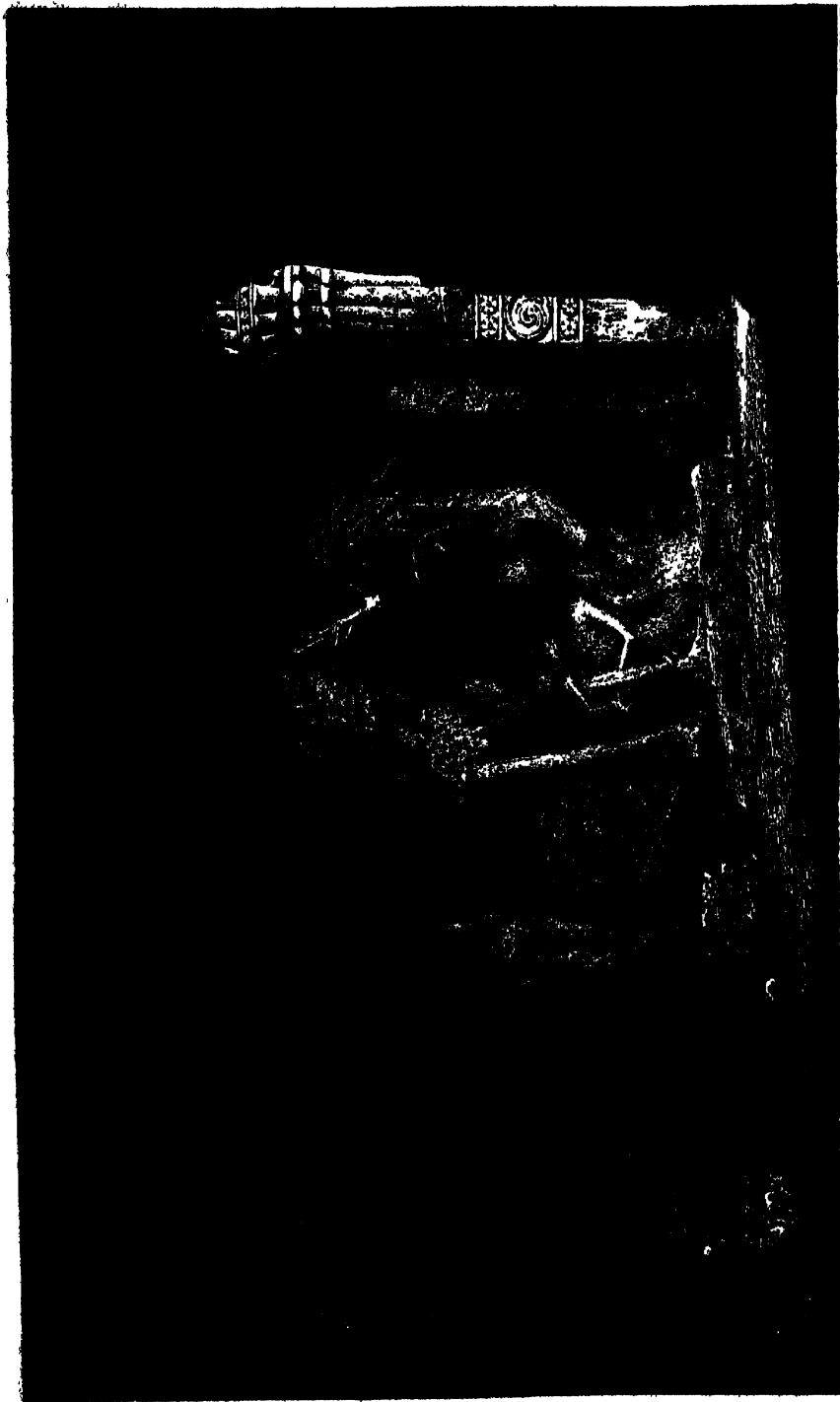
Vigorous even in its decay, though no longer formidable as a place of arms, the citadel of Boorhanpore, rising boldly from an elevated bank of the river, conveys to the spectator an idea of strength, which is not borne out upon a nearer inspection. Its vast tenantless courts are cumbered with huge fragments of ruins, and rank vegetation has found its way to the most secret recesses. The adjoining city is still populous, and considered to be one of the largest and best-built places in the Deccan. The greater number of the houses are of brick, handsomely ornamented, and a large proportion three stories in height; they are all covered with tiles, and, besides several streets wider and better paved than the generality of those to be found in Indian cities, there is a large chowk, or market-place, and an extensive thoroughfare called the Raj Bazar.

The remains of Mohammedan tombs and mosques in the neighbourhood show that Boorhanpore was once the capital of a Moalem state. Its principal building, the Jumma Musjid, also bears evidence of the faith of its former rulers; it is a handsome edifice, constructed of gray stone, and crowned with lofty minarets. The followers of

Boorhan, the reputed founder, are still very numerous; they constitute a peculiar sect of Mohammedans, now known by the denomination of Bohrah, who claim to be of Arabian origin, calling themselves Ishmeeliah, and deducing their religion from a disciple of Mohammed, who, in the age immediately succeeding that of the prophet, set up a creed of his own. It is said that they found their way into India through Guzerat, and it is certain that they still retain the characteristic features of the Arab countenance. They are a fine-looking set of people, and are distinguished from the rest of the inhabitants by a costume partaking of that worn in the country in which their ancestors are stated to have derived their extraction. They are men of active habits, and considerable wealth, acquired in mercantile pursuits. The best houses in the city are occupied by the Bohrahs, and they are celebrated all over this part of India for their attention to commerce, and the success with which it has been crowned.

After the decline of the Mohammedan empire in Hindostan, Boorhanpore and its adjacencies fell under Mahratta sway. It, and the neighbouring fortress of Asseerghur, which has been justly styled the key of the Deccan, were among the first conquests of those splendid campaigns which, under Lord Lake, the Duke of Wellington, and other well-known names in martial story, subdued the formidable power which had arisen upon the ruin of the Mohammedan states, and which threatened to involve the whole of India in unremitting and devastating war. The territories which still groan under Mahratta rule, show how cruel the fate of the peninsula would have been, had all its fair and fertile provinces become the prey of the most reckless, arbitrary, and selfish race of Eastern despots. Such a catastrophe would have been inevitable, but for the extraordinary, fortuitous circumstance which established a rival power in India, whose enterprise and success in war, and whose humane, mild, and wise government in peace, soon gave it an ascendancy which can never be endangered except by the abandonment of those well-devised measures which secured its popularity.

The treaty of alliance with Dowlat Rao Scindrah, in 1804, (who, perceiving that he was no longer able to cope with the adversaries which the British arms raised up against him on every side, resorted to the old Mahratta policy of gaining time by negotiation,) was signed at Boorhanpore. By the articles of this treaty, it was agreed to restore the city and the neighbouring fort of Asseerghur to its former ruler. Candeish had been originally a Mahratta province, and, after having been seized upon by successive Moslem dynasties, of Arab and Mogul descent, had reverted again to the children of the soil, whose right the British government recognized and respected. Though now secured from the desolating system pursued by Mahratta administrations, Candeish shows but too evident symptoms of having been long exposed to all the miseries of misrule. A great part of the country is waste and uncultivated, over-run with jungle, and abandoned to wild beasts. The villages are deserted and in ruins, and numerous aqueducts and dams, formerly in full activity, are no longer employed for the purpose of irrigation, but add by their dilapidated appearance to the melancholy aspect of the scene. The native tribes inhabiting Candeish are not likely, excepting under a very vigorous government, to improve the agricultural state of the country. They have not yet been



Drawn by G. Catherwood.

Placed at the Capt. R. T. H. Co. N.

Engraved by W. Kelsall.

THE GREAT MONUMENT

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weaned from their predatory habits, and prefer the exciting pursuit of game to the more peaceful occupation of tilling the soil. Yet, though addicted to forays, and preferring the capture of their neighbours' cattle to the trouble of rearing herds of their own, none of the freebooters who have figured in romance have acted more generously, or with truer notions of honour. It is no uncommon thing for young European officers, sent to act against the Bheels, to quit their outposts during the intervals of skirmishing, in order to enjoy a few days' sport with these accomplished hunters. They are invariably received with the greatest kindness, and in no instance have those tribes betrayed the confidence thus reposed in them. In fact, the secret of making the natives of India honest, is to trust them. Sir John Malcolm employed this expedient with great success; and there would be little danger in putting a notorious thief in charge of valuable property. The desire to retrieve a lost character would in most cases prevail over every other temptation; and though individuals, on whom the experiment has been tried, may not be thoroughly reclaimed, they seldom if ever prove unfaithful to their employers, and will respect *their* goods, while stealing from everybody else.

SKELETON-GROUP IN THE RAMESWAR.

CAVES OF ELLORA.

THE researches of the most profound and diligent antiquaries have failed to establish the claims of Ram and Secta to the honour of the sculptures representing the nuptials of some of the favourite Hindoo deities which embellish the temple of Rameswar. Sew and Parwuttee, according to the opinion of a very erudite writer, have a better right to be considered as the actors in the scene; but, though there may be a difference of opinion respecting the identity of the parties, all agree in admitting that the various groups which fill the compartments of this highly-finished excavation, surpass in interest, and are not inferior in beauty, to any which appear in the larger and more important temples.

Rameswar, when measured with the gigantic works in its neighbourhood, is of comparatively small dimensions. It consists of a fine hall, seventy-two feet long, and about fifteen in height; there is another temple, thirty-one feet square, in a recess of the Rameswar; the principal apartment is supported by pillars and pilasters, of admirable proportions, and the walls and roof are covered with figures, chiefly representing the frolics and sports of deities relaxing from the cares of state, and indulging themselves, like mere mortals, in dance and revelry. The group represented in the plate, which has been the subject of much curiosity and discussion, forms a striking contrast to the joyousness which distinguishes the other compartments: the principal

figures are skeletons, and the attendant Brahmins, who are apt to substitute popular tales for the less amusing theories of learned men, give their own version of the story to all the visitors. They say that the skeletons commemorate the guilt and punishment of a wicked family who plundered the temples, and, having enriched themselves with the pillage of the gods, and the hardly-gathered earnings wrung from the people, hoarded this ill-gotten wealth, thus provoking the vengeance of Heaven, which descended upon them in the manner described in the sculpture; while in a famishing state, from long deprivation and abstinence, they had the additional horror of seeing their riches carried away from them before their eyes, the supposed plunderer being the figure in the corner flying off with a bag. This story is scouted by all the antiquaries, and the Brahmins, though they persist in the relation, are not exceedingly tenacious of its authority, but, while acknowledging that they may be in error, agree that the skeletons represented are rakshesas (demons.) It is supposed that this singular group partly consists of victims intended to be sacrificed at a festival in which the Now Ratre, seven females sculptured in an adjoining compartment, are engaged, and that the central figure, the father of a starving family, is selling his wife and children for the purpose. There is so little interest, excepting to the few scholars anxious to throw light upon the monstrous superstitions of the Hindoos, in anything relating to their cumbrous mythology, that the visitors of Ellora are generally more content to admire the skill of the sculpture, than to attempt to convince themselves of the precise nature of the subject; a very justifiable indifference, where there is so little to be gained by inquiry and research.

The solemn loneliness of these caves, their wild seclusion on the mountain's brow, remote from the populous assemblies of man, and the beauty and grandeur which strike the eye on every side, and fill the mind with wonder, must satisfy the pilgrims to Ellora. If we turn from the numberless subjects of doubt and difficulty which the most accomplished Oriental scholars have laboured vainly to elucidate, to the human hands which have wrought the miracles we see around, the attempt is equally hopeless; their history is not less obscure than that of the skeleton-group, which has perplexed so many of the wise, and the curiosity which they excite is far more lively and intense.

The absence of that religious veneration which the Hindoos are so prone to show to the objects of their idolatry, remains unaccounted for; no one can presume to guess by whom these mighty excavations were formed, or why they have been abandoned by the multitudes still paying bigoted adoration to the deities whose effigies are disregarded in the most splendid of their shrines.

There is no clue to guide us through the labyrinths of thought raised by these sublime reliques of a former age; we are compelled to remain in perfect ignorance, and feel that all our speculations must be idle and unprofitable. A few poor Brahmins still haunt the scene, but they admit that it has lost its sanctity, and the scanty profit which they derive from visitors who come to gaze on the wonders of the mountain, is drawn from the purses of Christian pilgrims, anxious to satiate their eyes with splendours far surpassing the imaginary creations of the genii, as described in Oriental fiction. To



them are the salutations **Ram ! Ram ! and Mahadeo !** raised by the children of the soil, grateful for the bounty which has been scattered amongst them, and proud that the objects of their own worship, and the magnificent works of their predecessors, should attract the attention of their foreign rulers. The visits of Anglo-Indians to the temples of Ellora are, however, not so general or so frequent as might be inferred from the intellectual requirement of that class of the society. A vast proportion of Europeans resident during many years in the Bombay presidency, know little, except by hearsay, of the extraordinary excavations in their neighbourhood ; comparatively few make a journey purposely to see them ; and it is to the indolence and apathy manifested by the greater portion of our Eastern adventurers, that so small a number of the tourists and travellers, who have ransacked every other portion of the globe, have bent their steps to British India.

TOMBS OF THE KINGS OF GOLCONDA.

THE name of Golconda is associated in the mind with ideas of Oriental splendour and magnificence, of diamonds growing in its mines, and riches overflowing on every side. Much of these suppositions are now discovered to be fallacious ; diamonds are not, and probably never were, found in the district, which is indebted to the hand of art for some of its most interesting features : Golconda, however, has from time immemorial been the depôt for diamonds brought from the neighbouring countries. The city flourished for many years under one of those independent Mohammedan sovereignties which were at length subdued by the mistaken policy of Aurungzebe, who in uniting the whole empire in his own person, bequeathed so vast and unwieldy a territory to his descendants, that it was broken to pieces and lost. Conquered at an early period by the followers of the prophet, the Deccan became the scene of several successive dynasties. It would be impossible in so brief a record to follow the devious fortunes of the numerous adventurers, who at different periods either held the supreme power, or divided it with other princes maintaining their independence by the sword.

The tombs represented in the engraving belong to the kings of the Kootub Shahee dynasty, and their relations and principal dependants. The most ancient, that of the founder, was built nearly three hundred years ago ; the remainder, at succeeding intervals of a hundred and fifty years, the date of the latest erection. They occur upon a wide plain, about six hundred yards from the fort, and present very splendid specimens of the Saracenic style, which has spread itself all over the civilized world, and from which Europe derived its gothic edifices. The body of the building is quadrangular, and is surmounted by a dome, the basement resting upon a spacious terrace, approached by flights of steps, and surrounded by an arcade, of which each face consists of an equal number of pointed arches, and which terminates in a rich and lofty balus-

trade, with a minaret at each angle. Above the arcade, the body of the building rises in the larger tombs about thirty feet, the four faces being ornamented in stucco, and supporting a balustrade, and four minarets smaller and more simple than those on the arcade. From the centre of this part of the building springs the dome, which from its magnitude forms the principal feature of the structure. It swells considerably as it rises, the largest diameter being at about one-third of the height, and the general form resembling that of a lemon with the lower part cut off. The lower portion of these edifices are composed of gray granite, very finely wrought; the upper portion coated with stucco, or chunam, some being ornamented by the porcelain tiles so much in use throughout many of the buildings in India. These decorations are in several of the tombs disposed in a kind of mosaic-work, and have retained the brilliance of their colours undiminished. Extracts from the Koran frequently occur as ornaments to the cornices, executed in white letters upon a blue shining ground, all in good preservation, and producing a fine effect.

The body is deposited in a crypt under a stone of plain black granite, and immediately over it, in the principal apartment, a more highly ornamented sarcophagus, or tumulus, marks the spot. This is of polished black trap, covered with inscriptions from the Koran in relief. In some of the tombs, the dome forms the roof of this principal chamber; but in others it is separated by a ceiling stretching over the whole quadrangle. According to the usual custom in such buildings, there is a mosque attached to each, and formerly the whole was surrounded by pleasure-grounds, well planted with trees and flowers, and watered by fountains. These have disappeared, together with the carpets that covered the floors, and the rich draperies thrown over the sarcophagi, which indicate the places tenanted by the bodies of the dead. The large tomb to the left of the engraving, is sacred to the memory of a female sovereign, Hyat Begum: the monarch her father, having no son, bequeathed the kingdom to the husband of his daughter, who lies interred in a manner befitting her high rank and her splendid dowry.

M A K U N D R A, — M A L W A.

THE small, mean, but picturesque village of Makundra is beautifully situated in a valley of about three-quarters of a mile in diameter, and nearly of a circular form. Steep hills arise on every side, and there are only two openings, one to the south, and another to the north, each of which is defended by a stone wall and a gate, guarded by a small body of Chokeydars, belonging to the rajah of Kotah. This is the only pass for many miles through a ridge of mountains which divides Malwa from a small state inhabited by the Harrowtee tribe in Ajmere. Makundra is about eight and thirty miles from the large and populous city of Kotah, a place of considerable importance on the banks of the Chumbul. The scenery around it is exceedingly wild and beautiful, partaking of



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the characteristics of its neighbourhood; the rocky ledges, precipitous heights, and embowering trees, being diversified by a large jheel, or bowlee, reflecting on its glittering mirror the remains of tombs and temples, shadowed by magnificent groves, the haunts of wild peacocks. The water from this reservoir has not, however, a very good character; the natives impute to it some noxious qualities, and say that those who drink of it for the first time, are liable to fevers.

The pass of Makundra is celebrated, in the annals of British warfare, as the scene of an encounter between General Monson's brigade and Jeswunt Rao Holkar, during the retreat of the former, who, though offered shelter in the pass of Boondee by the rajah of that district, was afraid to trust to a prince of whose security he could not be assured. The valley of Boondee had too much the appearance of a trap, to permit the wary soldier to enter its (perchance) treacherous defile, and he preferred the chances of open warfare to so doubtful a security. The retrograde movement which Monson was compelled to make, though disastrous from the numerous obstacles presenting themselves in penetrating a wild and difficult country in the rainy season, has been accounted a masterly evolution, and one which reflects great credit upon the discipline and good conduct of the Indian army. Uninterrupted good fortune is, however, essential to secure the favourable opinion of the natives of the East; in the neighbourhood of Makundra, the retreat is spoken of as a flight to which some degree of disgrace may be attached. The inhabitants, in mentioning the affair with Holkar, state it to have happened at the time "when Monson ran away." Fortunately, the adjacent hills and passes have since resounded with the shouts of triumph under the conquering forces of General Donkin, who in this neighbourhood fell in with the van of Kurreem Khan's horde of Pindarrees, and captured the chieftain's caparisoned elephant, his favourite wife, and all his baggage. The gallantry of the conquerors, of course, secured to the lady the highest degree of deference and respect, but the rest of Kurreem Khan's effects were speedily appropriated by the victors. The spoil underwent a very summary process, being sold by a sort of drum-head auction on the spot, and the proceeds divided among the party assembled—the most certain as well as the quickest method of securing prize-money.

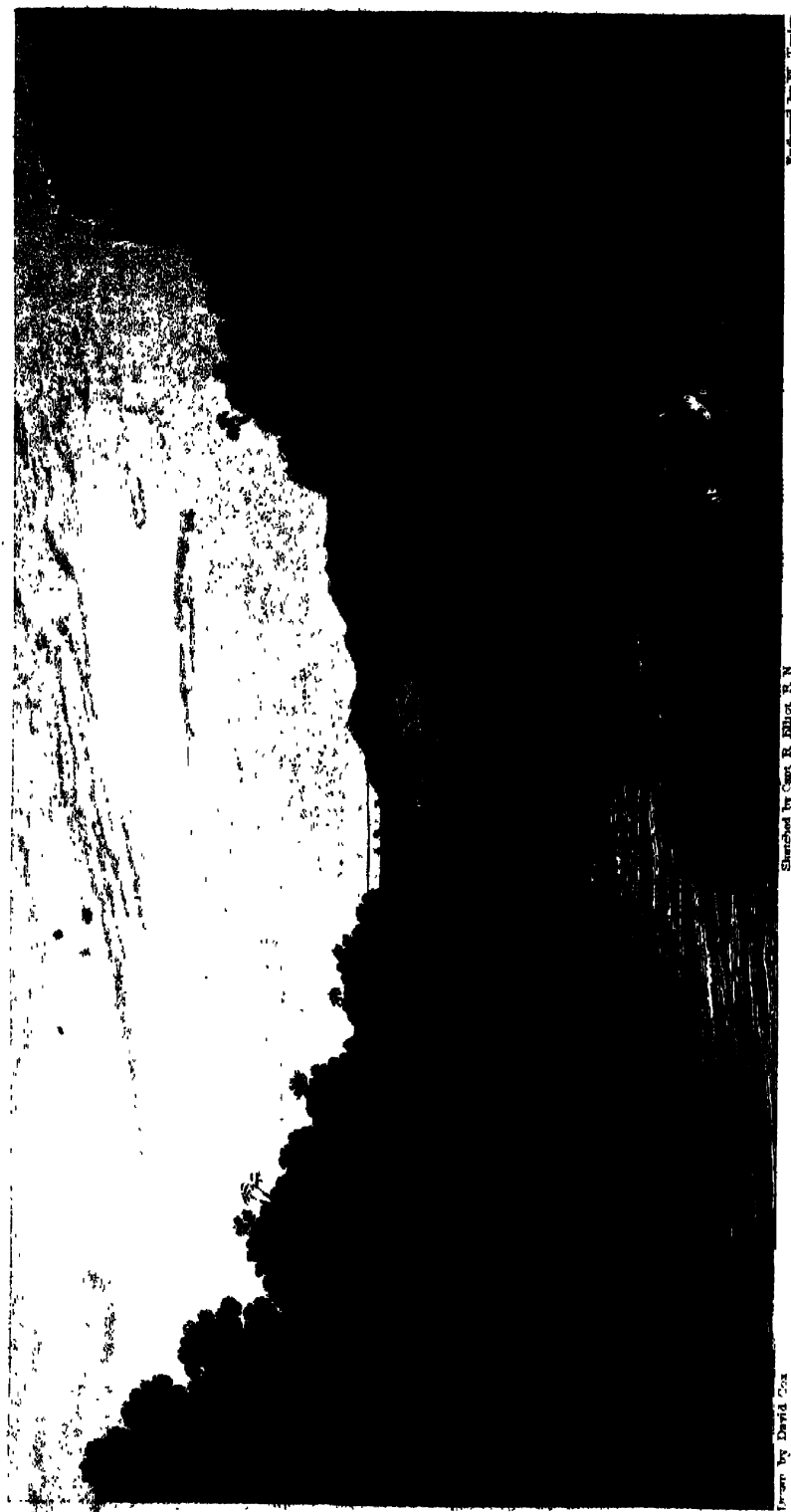
To return, however, to Monson: Although he did not avail himself of the offer made to him by the Boondian rajah, the British government rewarded the apparent good faith of its ally by an increase of territory. Could implicit confidence have been placed, in these treacherous times, in professions which unfortunately were but too often of the most deceitful nature, Monson's luckless detachment would have been spared all the accumulated horrors of the march to Agra. Disappointed in the hope of finding an asylum at Kotah, and harassed by repeated attacks from Holkar's troops, they arrived at length at a place of security, in a state of the utmost distress. All had been lost save their honour, which they had upheld nobly in several actions, sustained against fearful odds, with a force flushed with victory, and greatly outnumbering their own.

Makundra has subsequently been the theatre of Pindarree warfare, and the haunt of Bheel robbers, and other wild predatory tribes, inhabitants of the hills, who, like the generality of mountaineers, consider plundering to be their lawful occupation. Since

the dispersion and subjection of the Pindarrees, and the entire settlement of Malwa and its adjacencies, this celebrated thoroughfare has become the scene of murders still more appalling than those formerly perpetrated by the armed and mounted freebooters, who galloped into a village, and put to the sword all who were unable to effect their escape from the sudden and furious onslaught. The Pindarrees at least waged open warfare, and travellers acquainted with their danger provided against it by assembling in large bodies, and furnishing themselves with weapons of defence. In the apparently peaceable state in which the country reposed after the Pindarree war, these precautions were abandoned, and solitary travellers, or small parties, set forward upon long journeys unaware that their path was beset by assassins, from whom scarcely any degree of poverty formed a protection.

It appears from the most authentic accounts, that the whole of the upper provinces of Hindostan swarm with a class of banditti called Thugs, or Phansegars, from their dexterity in strangling. These men have secret signs, by which they become known to each other while mingling in communities perfectly unsuspecting of the desperate courses in which they are engaged. During a part of the year they remain quietly in their own homes, engaged in cultivating the land, but at the end of the rainy season each village sends out its gang; and parties, of from ten or a dozen to thirty, collect together, and, in the guise of travellers, pursue their way towards the central provinces. They are totally without weapons, and are careful to avoid every appearance which might excite alarm; the instrument with which they perpetrate their murders being nothing more than a strip of cloth. While journeying along the high roads, they mark out all whom they may fall in with for destruction, who do not present a very formidable appearance; following their victims for several days, until they come to a place in which they may conveniently effect their purpose. In lonely parts of the country, very little time is lost. A select number of the band go forward, and dig the graves; those who have attained the requisite dexterity in strangling, slip the cloth round the necks of the doomed, who are stripped in an instant, and carried off to the place of interment. In more populous districts, greater precaution is used. The murder is generally deferred until night-fall, and the custom adopted in India, of bivouacking in the open air, greatly facilitates the designs of the murderers.

Travellers usually carry along with them the materials for their simple repast; they kindle fires on the ground, prepare their cakes of meal, and sit down to the enjoyment of their pipes. The Thugs, who employ the most insinuating arts to entice persons pursuing the same route to join their company, appear to be employed in the same preparations, but at a given signal, generally some common and familiar word, such as "bring tobacco," the work of death commences, often in full view of some neighbouring village. Nothing, however, occurs which could give a distant spectator an idea of the tragic scene enacting before his eyes: one or two persons are singing and playing on the *tomtom*, in order to impart an air of careless festivity to the group, and to stifle any cry which might escape the victims. The murders are simultaneously performed upon all the party marked out for destruction, and the dim and fast-fading twilight involves



Drawn by David Cox

Sketches by Capt. R. Elliot R.N.

Engraved by W. Taylor

GRASS ROPE BRIDGE AT TEREE. - GURWALL.

MAJORITY OF THE TERRACE - GURWALL.

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the whole scene in impenetrable obscurity. The bodies are hastily deposited in the ground; and fires are immediately kindled upon the graves, to prevent the traces of newly-turned earth from being discernible. When the accumulation of booty becomes considerable, a detachment is sent off with it to some convenient dépôt, where it is sold, or otherwise disposed of, for the benefit of the captors. Pedestrian travellers frequently carry valuable property about with them, both in money and ornaments, and, as appearances are often exceedingly deceitful, the Thugs make no distinction, seizing upon those who bear the marks of poverty as well as upon persons of substance accompanied by baggage and attendants. They are careful not to attack the inhabitants of a place through which they may pass, as a person missing from a village would lead to detection.

The immense distance which wayfarers in India traverse to the place of their destination, the slowness of their method of travelling, where there are no public conveyances, or relays of cattle, and men and horsemen only accomplish one, or at most two stages, a day, and the various impediments which may detain them more than the usual period upon the road, are very favourable to the designs of the Thugs. Months may elapse after the victims of these assassins have mouldered in their graves, before any suspicion of their untimely fate has risen in the minds of their relatives.

The Thugs have many agents and abettors amongst the inferior members of the police, who furnish them with important intelligence, and use the most artful endeavours to explain away appearances which tend to criminate them. During many years they carried on their fearful trade without exciting in the neighbouring community more than a vague suspicion of their existence: their habits and modes of living, though known to and reported by some active servants of the Government, after a time, in the frequent changes of the magistrates, ceased to excite attention, or to become the subject of inquiry. Lately, however, large masses of information relative to the profession of Thuggery have come to light; and we may hope that the publicity given to the conviction of detected criminals will put travellers upon their guard.

GRASS-ROPE BRIDGE AT TEREË,—PROVINCE OF GURWALL.

Suspension bridges formed of grass ropes, the simple, useful, and elegant invention of the rude mountaineers of the Himalaya, are of considerable antiquity in the provinces where they are found: they are said to have given the original hint to the chain-bridges of Europe, and to those which Mr. Shakespeare has constructed so much to the public advantage in India. The Bridge of Tereë affords a very beautiful specimen of its class; the adjacent scenery, and the rocky rampart on either side of the river, adding considerably to its picturesque effect. In some of the hill-districts, where the natural advantages of the country are not so great, the bridge is suspended from scaffolds erected on

both banks of the stream, over these are stretched ropes of great thickness, to afford on each side a support for the flooring, if it may be so called, which is formed of a ladder wattled with twigs and branches of trees, and attached to the balustrade by pendent ropes. The main ropes are extremely slack, and, where the banks are not very high, the centre of the bridge is within a foot of the water; but even at this altitude the danger of immersion would be very great, since the current of these mountain-streams runs with such rapidity, that the best swimmer would find considerable difficulty in effecting a safe landing.

The province of Gurwall is situated between the 30th and 31st degrees of north latitude; it is bounded on the north by the snowy range of the Himalaya, and on the south by the great plain of the Ganges: the rivers which form the source of the Ganges run to the east, and the Jumna pursues its course along the western frontier. The province chiefly consists of an assemblage of hills, heaped confusedly together in many forms and directions, sometimes in chains lying parallel to each other, but of no great extent, and often connected at their termination by narrow ridges. There is a very striking diversity in the shape of these hills, and the distance between each range is exceedingly circumscribed, consequently the valleys are narrow and confined, not a spot is to be seen which would afford room for an encampment of a thousand men. Some of these ranges are covered with wood, and present a scene of perpetual verdure; the arbutus and other flowering trees attain to great perfection, and the polyandria monogynia, which grows to forty feet in height, loads the air with the perfume of its multitudinous blossoms. In other places, ridges of bare rock are piled upon each other, and the whole is wild, broken, and overrun with jungle. There is of course little cultivation, and the revenues of the province have always been very trifling.

We are told by a writer upon the subject, that the district, in consequence of its poverty, was for many years exempted from tribute. Acbar, however, not willing that any of his neighbours should escape, demanded from the chief an account of the revenues of his raje, and a chart of the country. The rajah being then at court, repaired to the presence the following day, and, in obedience to the imperial command, presented a true but not very tempting report of the state of his finances, and, as a correct representative of the chart of his country, facetiously introduced a lean camel, saying, "This is a faithful picture of the territory I possess—up and down, and very poor." The emperor smiled at the ingenuity of the device, and told him, that from the revenue of a country realized with so much labour, and in amount so small, he had nothing to demand. Subsequently, on the invasion of the Ghorkas, a tribute of twenty-five thousand rupees annually was exacted. These people, under an able leader, Ammeer Singh, stretched their conquests to the British frontier, and, after considerable difficulty, were at length dislodged by Sir David Ochterlony, whose skill and conduct retrieved the fortunes of the war, which, until he assumed the command, had declared in favour of the enemy.

The neighbourhood of Gurwall abounds with game of many descriptions. Elephants are found amid its fastnesses, and sometimes make incursions beyond their native woods,

to the great injury of whatever they may meet with, but their depredations are particularly directed towards the sugar plantations. They are considered inferior in size and value to the elephants brought from the eastern countries, and are seldom caught, except for the purpose of taking their teeth; the common mode is by pit-falls, but they are also driven from their haunts in the forest, and surrounded by troops of professed hunters, brought up from their infancy to the chase. Rhinoceroses, wild buffaloes, and many kinds of deer, inhabit these districts; while, farther up in the hills, there are traditions of the existence of the unicorn, which sometimes beguile English officers of their night's rest, employed in anxious vigils to obtain a sight of so extraordinary an animal. Birds are very numerous, and very beautiful: the pheasant, which does not visit the plains of India, occurs in great variety amid the ranges of the hills; the spotted, the speckled, the golden, or burnished, and the argus-eyed, build on the leafy coverts of the woods. Of the latter kind, one species are of a light-blue colour, and another brown, both have the eyes beautifully delineated at the extremity of the feathers. The great dainty of an Indian table, the florikin, also rewards the sportsman's toil; black partridge, hares, and quail, are plentiful; they may be shot without much labour; and the eager pursuer who does not consider the ascending of the heights and creeping into jungles material obstacles to his amusement, will find two species of fowls, and the deer called parah by the natives, the *cervus porcinus* of Linnæus.

The nullahs are full of fish, and the methods pursued by the natives in taking them are very curious; sometimes a rod and line are used, but in a very different way from that employed in angling in Europe. About ten yards of one end of the line is furnished with nooses or snares, from one to three and four hairs strong, according to the size of the fish which is expected to be caught, and ranged at intervals about fifteen inches apart: oblong pieces of iron, placed in a particular manner, prevent this simple piece of machinery from being carried away by the force of the current. The other end of the line, consisting of ten or twelve yards, is passed through a bow at the end of a short rod, and kept in the hand below, and both are managed in the same manner as a trowling-rod and line; thus prepared, the fisherman casts the end with the snare across the stream, where he lets it remain about half a minute, during which time he plunges a light forked stick into the holes and recesses of the rocky bed, thus driving the fish up the stream against the snares of the line: three or four fish are usually secured each time, and half an hour suffices to furnish a meal.

Another method practised by the natives is, to stupify the fish with a vegetable substance; for this purpose, they make choice of a pool formed by the current, and, turning the stream by heaping up stones, stop the supply of fresh water by closing every outlet; then bruising the root of a tree common in the neighbourhood, they cast a sufficient quantity into the pool, and in about half-an-hour its deleterious effect seldom fails to show itself,—the fish, unable to preserve their equilibrium, tumble about, rise to the surface of the water, and are easily taken by the hand.

Teree is a small insignificant place, distinguished only by its scenery, and the bridge which throws its graceful festoon over the rapid and rock-bound stream below. The

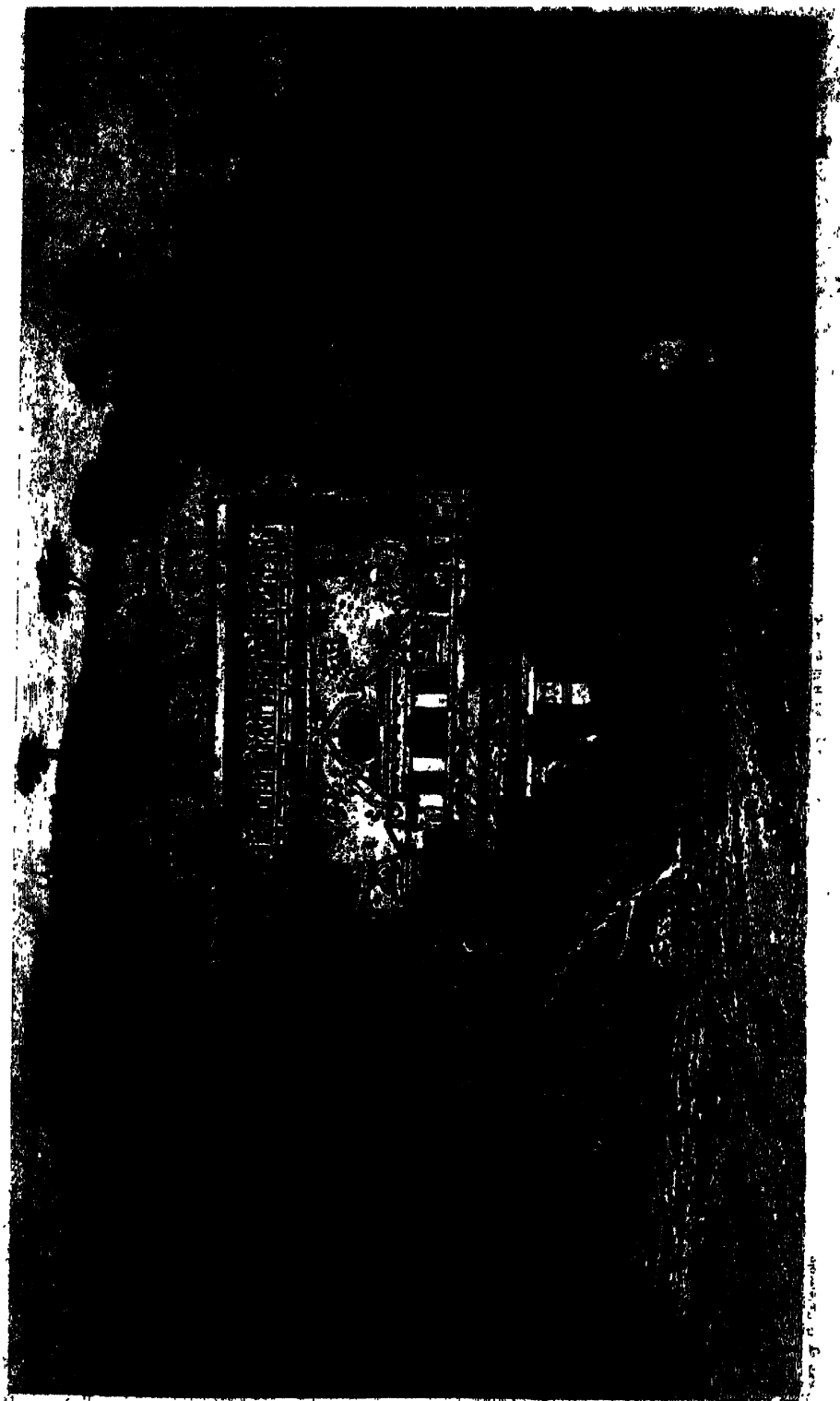
ropes of this bridge are constructed from the long coarse grass which grows on the sides of the hills ; each is about the size of a small hawser, and formed with three strands ; they are obliged to be renewed constantly, and, even when in their best condition, the passage across is rather a nervous undertaking. Some very melancholy accidents have occurred to European visitors upon the fragile bridges of the hills, but, with increasing communication, doubtless a better mode of transit will be adopted.

FRONT VIEW OF THE BISMA KURM,—CAVES OF ELLORA.

EARLY travellers visiting the excavated temples of the islands of Bombay, more struck with horror at the abominations of idolatry, than with admiration of the magnitude of the undertaking and the splendour of the execution, have described them as being “devilish and frightful to view.” The caves in the island of Salsette, which are situated amidst thick and gloomy forests, the growth of many centuries, abounding in wild beasts, and impressing the heart with awe by their trackless solitudes, might have been mistaken by superstitious men for the abodes of demons, especially as the approach to them is by a descent of one or two steps, and the images of the deities sculptured within, besmeared with oil and ochre, have a very fiendlike appearance ; but nothing can be more beautiful than the exterior aspect of Ellora. The Bisma Kurm, which forms a portion of the southern extremity of the hill, seems to those whose fancies have been warmed by legends and fairy tales, an appropriate palace for the king of the gnomes, the entrance into subterraneous dominions of singular and unimaginable beauty.

The front of the Bisma Kurm has been rendered perpendicular by cutting away the slope of the hill : it is exceedingly lofty, and its effect is heightened by its receding from the bluff promontory around, and being shadowed by a few trees or shrubs of dark and luxuriant foliage. Over the lower entrance there is an open gallery, which is gained by a covered stair ; and the whole of the decorations are executed with more care than seems to have been taken with the exterior of any of the other caves within the range of the hill. The columns, massy as becomes the weight which they have to support, are richly ornamented, and well proportioned ; those of the gallery above are of corresponding dimensions, and the figures in the upper belt are esteemed not inferior in point of execution to any which excite admiration in the neighbouring excavations.

The Bisma Kurm, which Europeans entitle the Carpenter’s Cave, is undoubtedly Buddhist ; those excavations in the centre of the range alone being entirely Brahminical ; the northern caverns are supposed to be devoted to the object of the worship of the Iains ; and though the religious opinions of these three sects of Hindoos differ widely from each other, their temples frequently occur in the same district ; and in some places, more particularly Ellora, they are united within the same boundary. During



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REAR VIEW OF THE MOUNTAIN HOUSE, 1900.

F. J. ALCO

Mountains of the Himalayas

the rainy season, when the whole surface of the earth is mantled with grass, and the waterfalls attain a considerable volume, the scenery around the Bisma Kurni is seen to the greatest advantage: the cold weather, however, is better fitted for a visit from European pilgrims; but at no period of the year can these stupendous works be viewed, without exciting the liveliest sensations of delight.

V I E W A T S I M L A .

SIMLA deservedly takes rank as the superior European station of the hill-districts; the spot which it occupies has risen to its present rank and importance in consequence of its having been chosen for the summer residence of the political agent, stationed at Subathoo for the purpose of maintaining a good understanding among the various potentates in the neighbourhood. Visited in his encampment under the cedars, by several friends, anxious like himself to escape from the heat of the plains, it seemed desirable to erect a mansion, which was expeditiously accomplished, and, the example being followed, considerable numbers of picturesque and commodious dwellings have sprung up in all directions. The Earl of Amherst, governor-general of India, as early as the year 1827, was tempted to pay a visit to Simla. Lord Combermere made it for some time his head-quarters; and, to the strong interest taken by this public-spirited commandant in the prosperity of the infant settlement, it is indebted for a great many improvements, especially for an excellent road, broad, safe, and not possessing any unpleasant acclivities; a bridge, represented in the accompanying engraving, spanning a ravine which it crosses in its progress. This road encircles the principal hill, and is about two miles in circumference, thus affording an agreeable ride or drive to the inhabitants; but there is another, which stretches to a very considerable distance, of sufficient breadth, and sufficiently level to ride along with rapidity and safety. Bungalows, or post-houses, have been erected at the end of each stage, varying from eight to twelve miles in distance, for the accommodation of travellers proceeding into the interior ranges of the Himalaya, on the road to Chinese Tartary; and this route affords great facilities for persons who have no desire to penetrate so far, to make themselves acquainted with the character of the country, without being exposed to the hardships and dangers which they must encounter in following the primitive tracks with which the natives have been content.

The greater number of houses at Simla range from seven to eight thousand feet above the level of the sea; a very considerable portion of wood enters into their construction, the walls being strengthened by stout beams introduced at intervals; some of the roofs are nearly flat, having just sufficient slope to allow the rain to run off, and are formed of chunam, a peculiar kind of stucco used in India, intermixed with wood, and closely cemented to the rafters; others, however, are sloping, with gable-ends,

(Major Kennedy's being of this description,) and rather Chinese in their appearance : many, indeed all the situations are exceedingly beautiful ; the summit of a small green knoll, sheltered by a steeper hill at the back, and looking down upon a valley, being usually chosen, every part magnificently wooded with pines of various kinds, the larch, and the cedar, evergreen oak, and rhododendron, the two latter not bearing the same proportion as the former.

The gardens are numerous and thriving ; potatoes, cabbages, and other vegetable esculents grow very freely, and beautiful parterres of flowers may be obtained by the mere trouble of transplanting the numerous wild varieties which wreath the side of every hill ; while the seeds procured from the plains are easily matured. The green-sward is at Simla enriched with the violet, the primrose, red and white roses, some double, and some assuming the form of a creeper, convolvuli of many kinds, the whole family of geraniums, the orchis, and others of great beauty peculiar to the hills. The rose may be seen climbing to the summit of a tall tree, and mingling the profusion of its perfumed flowers with the dark foliage of the larch. Fruit is abundant, but the quality requires the improving hand of cultivation ; pears and apples inhabit the deep glens, and would doubtless, by transplantation and grafting, be rendered very superior to their present condition ; in their wild state they are hard and tasteless. At Mussooree, an English apple-tree having been successfully introduced, has already furnished several grafts. This plant came from Liverpool, and proved the only one which survived the long journey to the upper provinces of India, whence being transferred to the hills, it was preserved from the heat and rains of the plains, which are found to be so destructive to European plants. This single apple-tree cost upwards of seventy pounds before it was planted in the botanic garden at Mussooree, where it flourishes luxuriantly, and will in all probability be the means of bringing its congeners of the hills to perfection. "The walnuts are excellent and abundant, and the peach and apricot, being cultivated in the villages, are of good quality ; these, together with the strawberries, form a very acceptable dessert. Extremely fine grapes are imported from the countries beyond the Sutlej ; and the bazaar is very well supplied with mangoes, oranges, and plantains from the plains. It has not been thought advisable hitherto to shock the prejudices of the natives by slaughtering beef in the hills, and butcher's meat is therefore confined to mutton and pork, the station being indebted to the political agent of Subathoo for the establishment of a piggery. A difference of opinion exists respecting the comparative excellence of the mountain mutton, free to browse on the grass that clothes the thymy hills, and the grain-fed sheep of the plains ; and where high authorities disagree, it is very difficult to determine : game is of course abundant ; but there was at first some difficulty in raising domestic poultry, which became diseased and blind ; doubtless, this inconvenience will in future be obviated.

The abundance of game at Simla has been disputed by sportsmen of great authority ; but the disappointments of which they complain, were in all probability the results of imprudence arising from their want of acquaintance with the right way of going to work : determined sportsmen have found it possible to employ dogs with success, and

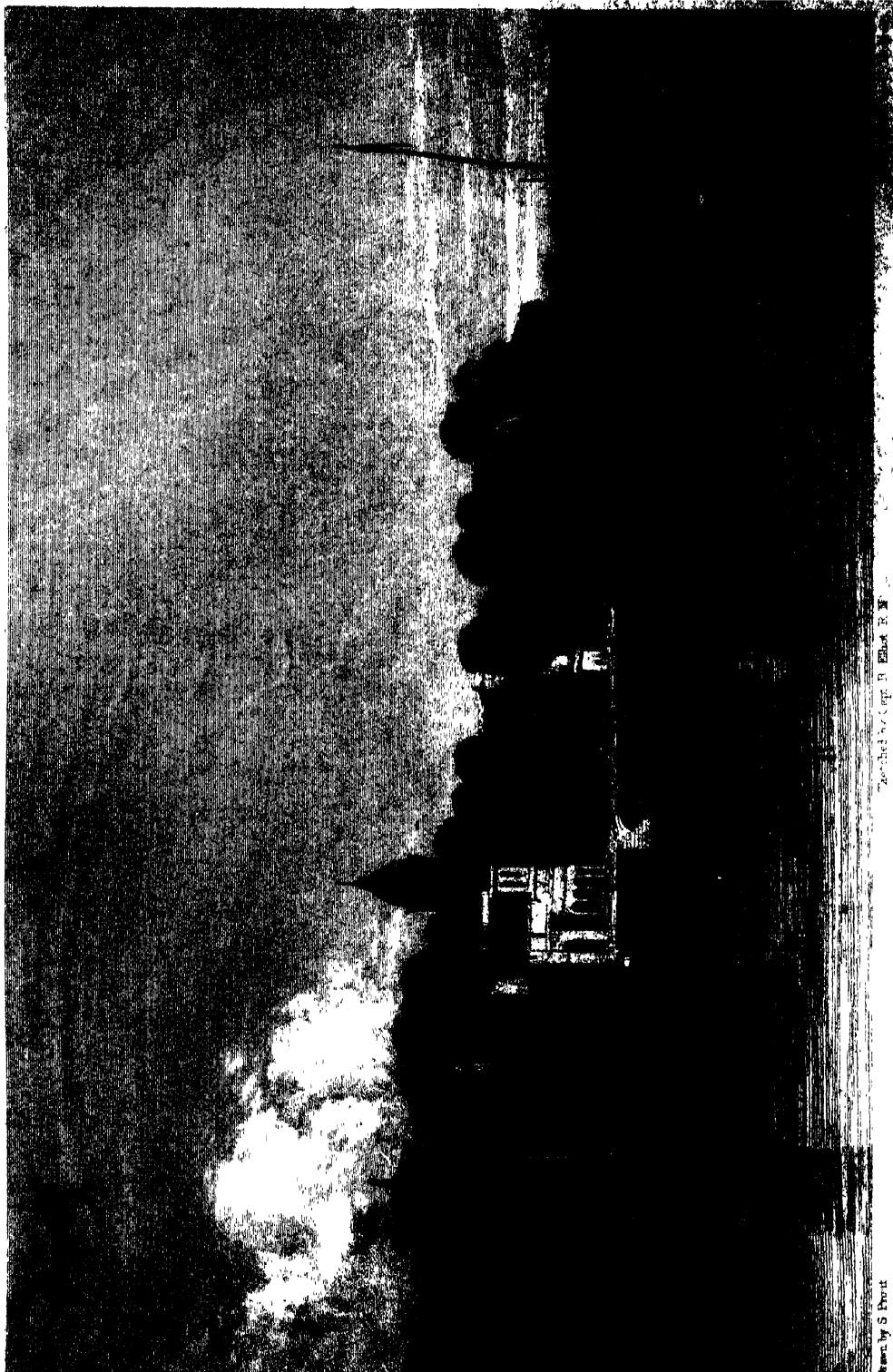
they enjoy opportunities of woodcock-shooting which can never be gratified in the plains. Dogs are frequently essential in getting up the birds, the woodcock can very seldom be flushed without them, for on the beaters coming down a nullah, the game will run up the bank unperceived, and will of course elude them, but the dog, which of necessity accompanies the beaters, immediately acknowledges the scent, and when the bird stops, comes to a point: some descriptions of pheasant can scarcely be made to move by the beaters, who have been known to pitch large stones into a bush where a dog had come to a point, without getting them out, the dog has been blamed, when, behold the moment the disappointed party have turned away, out would scud three or four birds, running and threading the jungle like hares. Other descriptions of game-birds are more easily attainable with dogs, and the dog is indispensable in securing birds which on being shot have fallen into thick jungle. The pointer suffers considerably from his rough encounters with thorns and jungle, and therefore should be well fed, carefully treated, and hunted only two days in the week; if proper attention be paid to him, he will thus be enabled to keep the field during the whole season. It is also very necessary to maintain a vigilant eye over our canine favourites at Simla, when not employed in the chase, for the hyena and the leopard are their deadly enemies; the former prowls about at night, and will sometimes in the dusk of the evening rush at a solitary dog, and walk off with him with the greatest ease, occasionally carrying one away from the very door of a European dwelling. The leopard will make the attack in open day, and when pursued, these animals manage to conceal themselves with so much adroitness as to lead the party to believe that they take to earth. They do not attempt to attack the large hill-dogs belonging to the natives, and the latter sometimes assemble a pack together, and hunt the cat-a-mountain to his very lair, or rouse him in his den. A solitary tiger will occasionally straggle up to the neighbourhood of Simla, and the natives, though not distinguished for their bravery, will on such an emergence attack him very boldly. A shikarie, or huntsman, surprised one in the act of pulling down a cow; he shot him through the head with a bullet from his matchlock, and, following up the victory, closed upon him, and divided the spine with his sword. To those persons acquainted with the danger of approaching a tiger, however severely wounded, such an instance of personal courage will be justly estimated.

An excellent bazaar is established at Simla, which is well supplied with foreign products and provisions from the plains—the former, of course, on account of the length of carriage, at rather an expensive rate. Hitherto, though much wanted, nothing in the shape of a house of public entertainment has been attempted. It is rather surprising that while Europeans are always found ready to embark in indigo speculations, and to waste their lives in some horrid solitude, half the year compelled to the most dangerous superintendence of the labours of the factory under a climate fraught with disease, and the other half condemned to miserable inactivity; no one has been found to take up a project which could not fail to produce an excellent return for the capital laid out, and which would prove a pleasurable employment of time.

Three thousand pounds would suffice for the purpose of establishing an hotel at

Simla, which, with proper care, must be rendered very productive, since the high rent of houses, and the expense of building them, deter many families, and vast numbers of single men, from visiting the hills, who would otherwise gladly make them their summer resort. A commodious family dwelling-house averages, in building complete, from three to five hundred pounds; and the hotel premises would, of course, cost the proprietor a proportionate sum, according to their extent. The ground is to be obtained on application to the political agent, at a trifling annual rent paid to government; and there are various spots in Simla admirably calculated for the purpose of an hotel; one in particular on the entrance, and one at a higher elevation, comprising a succession of terraces, which would afford ample room for spacious buildings, out-houses, &c., and excellent garden-ground. Besides the families who seek health in the hills, numerous parties would run between return-days from Meerut, Loodianah, Kurnaul, and the adjacencies, if they had a place in which they could be accommodated without the necessity of carrying everything with them excepting their wearing apparel. The landlord might also keep a number of goonts, and let them out to the public at considerable advantage; these ponies are procurable at exceedingly low prices at the annual fair at Rampore, and they may be fed upon barley, which is cheap in the hills. The hotel-keeper, besides the profits of his house, would have an opportunity of setting up, unrivalled, as general provisioner and farmer, and, in a very short time would be dependent only upon foreign supplies of wine and brandy. There is no doubt that brewing* might be very successfully undertaken at Simla, and he could supply the whole station with beer, butcher's meat, poultry, butter, and cheese. Pickling, preserving, and confectionary, might be carried on upon a large scale; the candles and lamps supplied from the oil and wax which the hills produce in abundance; and when the visitors quit the station, which is usually about November, the return taking place in March, the winter months might be very profitably employed. Wax, honey, cherry-brandy, preserves of all kinds, the skins of the numerous wild animals properly prepared, shawls, which may be purchased great bargains, and the soft, light, warm, excellent blankets made from the coarser portions of the wool of Thibet, would, with many other articles, prove excellent investments for sale upon the plains. Labour is cheap, and there would be no difficulty in procuring the services of excellent cabinet-makers from Bareilly, or other towns in India, to manufacture furniture upon the spot. The same plan might be adopted at Mussooree with equal advantage; billiards and reading-rooms forming a portion of the establishment, while a garden, carefully attendant by a regular resident, would be equally profitable with the nursery-grounds of England. The hill-stations are rapidly increasing in size; and families intending ultimately to

* The experiment of making beer has been tried at Meerut, and failed, but the causes which prevented success upon the plains could not operate in the hills. The hop-plant could be freely cultivated, and, what is still more essential, as a substitute can be found for hops, the manufacture of malt might be carried on, which requires an equable temperature unattainable in the plains. In addition to the large consumption by Europeans, good beer would find a ready sale amongst the richer classes of natives, who are not fettered by the restrictions imposed upon more orthodox Hindoos.



Another view of the church at night

build, would gladly put up in the first instance at an hotel, while, until their gardens and farm-yards had considerably progressed, they would seek their supplies from the general provisioner. In a climate so healthy, employments so exciting, and such constant communication with strangers arriving from distant places, the occupations of a family keeping an hotel at Simla must necessarily be exceedingly beneficial to both body and mind ; while, as a matter of course, if conducted on a liberal scale, and for moderate profits, they would speedily lead to wealth.

Simla boasts a theatre and assembly-rooms, and is often, when visited by the rich and the fashionable portion of the Company's civil and military servants, the scene of much gaiety. During the sojourn of Lady Barnes and Lady Bryant, a fancy-fair was held in a romantic glen, named Annandale from the lady who first graced its solitude. The talents of both ladies and gentlemen were put in requisition to furnish drawings, and fancy articles of every kind, while there were many goods for sale, for use as well as ornament ; the proceeds being collected in aid of a native school, to be established at Subathoo, for the purpose of affording mental instruction, needle-work, and other useful arts to the female Ghoorka children ; a boy's school at the same place having been found to answer. A fête of this nature seemed particularly adapted both to the features of the scene, and the talents of the subordinates employed : native genius always appearing to great advantage in the open air, tents were pitched amid the pine-groves of this romantic spot, and the interiors spread with productions of great taste and elegance, drawings and sketches of the magnificent scenery around, forming a very appropriate contribution. The most interesting, however, of the numerous objects of interest, was a profusion of garlands, wreathed of the flowers of the Himalaya, and brought to the fair by the first class of the boys of the Subathoo school, attended by the old Gooroo, their superintendent. These were offerings of gratitude to the ladies who had so benevolently sought to extend the advantages of instruction to the whole of the native community, whether male or female, who were so fortunate as to be within the circle of their influence. Between seventy and eighty pounds were collected, very high prices having been cheerfully given for the articles put up for sale, the drawings especially being in great demand.

C A W N P O R E .

THE native city of Cawnpore extends along the Ganges on the western side, in the province of Allahabad, about 650 miles from Calcutta. Though many persons have looked for the site of Palibrotha at this place, they have been completely unsuccessful, not a single vestige of a city of such great celebrity being to be found. Cawnpore, though having, like all other Oriental towns, a pretty appearance from the river, is meanly built, and boasts of no edifice of particular note. It, however, presents several

interesting landscapes ; isolated mosques, or pagodas, surrounded by a few trees, being of constant recurrence. Two of these temples appear in the plate, built according to the old Hindoo custom, not now invariably followed, with mitre-shaped domes ; the white building to the left is the house of a wealthy native, and two bungalows in the occupation of British officers are seen in the distant perspective.

The view of the city on the land-side is a good deal shut out by a wooded ridge, skirting a sandy plain, which divides it from the cantonments. When the setting sun lights up the towers and pinnacles, which peep between the rich foliage of the trees, the gazer is apt to form an erroneous judgment of the picturesqueness and splendour of the interior : there is absolutely nothing to repay the perambulator for the dust which he must encounter in a nearer survey.

Cawnpore is a very important military station, it faces the king of Oude's territories on the opposite bank of the river, and is always garrisoned by an imposing force. The cantonments, which are very irregular, and scattered over a large surface of ground, are at least five miles in length. They present a very agreeable succession of houses, gardens, and park-like grounds ; these have been literally reclaimed from the desert, for although Cawnpore is situated in the Doaab, which is celebrated for its richness and fertility, the country immediately around it is one wide waste of sand. Quitting the cantonments, we find the houses of the civilians at Nawaub-gunge in the midst of desolation ; and at the other extremity, the same characteristics prevail, the encamping ground occupied by the troops in the cold season being absolutely treeless and leafless, and frequently presenting the phenomena of the mirage. The cantonments are a good deal diversified by ravines, and being thickly planted and interspersed by native temples and village-like bazaars, afford a great variety of interesting drives. The houses, though principally bungalows, are upon a very large scale, and their general appearance is much improved by the addition of bowed ends, stuccoed with chunam, and bearing a resemblance to stone edifices. Many of these bungalows boast very splendid suites of apartments, and are fitted up in the interior in a manner which does infinite credit to the native workmen employed. All are furnished with one or more fire-places, the severity of the weather in the cold season rendering a blazing hearth essential to comfort. The gardens are in a high state of cultivation, and are exceedingly productive. All the European vegetables, with the exception of broad or Windsor beans, come to great perfection in the cold season, and, in addition to those of native growth, the *nole-cole*, an importation from the Cape, is in much esteem. Citrons, shaddocks, oranges, sweet lemons, and limes, are abundant, the trees being literally loaded with their golden fruitage : the mango, plantain, guava, and custard-apple, are equally plentiful, together with melons in the season, and the finest peaches and grapes which Hindostan can produce. The bazaars are well supplied with butcher's meat, poultry, and game, the river furnishes many kinds of fish, and there are English farmers, or provisioners, as they are called, settled in the cantonments, who feed pigs, and cure excellent bacon and hams. The assembly rooms and the theatre are two very fine buildings, particularly the latter, which is surrounded by a corridor supported by pillars of the Ionic order ;

there is unfortunately no church, the service being performed alternately in the riding-house belonging to the king's dragoons, and a bungalow fitted up for the purpose at the other end of the cantonments. Engineer officers have declined to undertake the work for the sum offered by government, and the residents refuse to subscribe to make up the surplus required, in consequence of the apprehension of further curtailments, should it appear that they had any money to spare. A fine avenue of trees, which is selected for the evening drive, leads to the race-course, the roads are well watered, and the hog and tiger hunting in the neighbourhood, though not equal to that in wilder tracts of the country, is sufficient to afford good sport to the enterprising.

There is a great deal of military duty to be done at Cawnpore, and it is consequently not a favourite station; there are also many temptations to expense, which are not held out in smaller communities; but these drawbacks are more than compensated by the choice of society, the facility of procuring European articles, especially books, and the constant intercourse with persons proceeding up and down the country, all affording a most agreeable variety to the usual monotony of a Mofussil station.

A K B A R ' S T O M B , — S E C U N D R A .

AMIDST the numerous monumental remains of the Moghul conquerors of India, the magnificent pile which heaps terrace upon terrace over the ashes of the mighty Akbar, is not the most chaste and beautiful in its design, is certainly the most spacious and splendid which Hindostan can boast. This superb mausoleum stands in the centre of a park-like plantation of not less than forty acres in extent, the whole area being surrounded by a battlemented wall, strengthened by an octagonal tower at each corner. These towers are built in a very noble style, and are crowned with an open cupola at the top. There are also four gateways handsomely constructed of red granite; but three of these entrances are eclipsed by the superior splendour of the fourth, which is one of the most magnificent edifices of the kind to be found in India. It has often fallen to our lot to expatiate upon the majestic approaches which the vast conceptions of an Indian architect include in the designs for palace, tomb, or mosque. The outer entrance is always in keeping with the principal building arresting the gaze of the visitor, who can scarcely imagine that anything more beautiful is to be seen beyond. The gate at Secundra, with its spacious arched gothic hall and lofty marble minarets, would in itself be considered worthy to commemorate the deeds of the most renowned warrior of the world; and we linger at the portal, notwithstanding the temptation to hurry onwards to the spot where the mighty Akbar lies entombed.

The annexed plate gives a very correct representation of a building exceedingly singular in its design, and differing widely from the usual features of Moghul architecture. It forms a perfect square; the basement story containing nothing worthy of note

excepting its outer colonnade—the four passages leading from the four gateways—and the dim vault in which the body of Akbar, enclosed in a marble sarcophagus, reposes. A lamp is burning on the tomb, daily fed by the pious care of a few poor brethren of the Moosulman priesthood, who also strew fresh flowers over the unconscious dead; a beautiful custom, prevalent in every part of Hindostan. Above this chamber there is a second, a third, and a fourth, each forming a distinct story, and rising directly over the body, and each containing a marble sarcophagus; but there are no large halls, no spacious apartments, and the rooms, which are entered from the cloistered verandas of the terraces, are exceedingly small, and may almost be denominated cells. Flights of stairs lead from the entrances below to the first platform, the building being in the form of a pyramid with its apex cut off. This story consists of four noble terraces, or rather one quadrangle, with the central chamber before mentioned; its suites of small apartments, and cloistered arcade in the midst, presenting the same façade on every side. The whole is surrounded by a noble balustrade, and at each angle there is a large pavilion-like turret with an open cupola. Flights of stairs lead to the second terraced quadrangle, which is precisely the same as the lower one, except that it is smaller, and each tier diminishes in size until we reach the summit of the building, and enter upon a large marble platform, surrounded on the four sides by a screen of white marble, perforated in every compartment in beautiful patterns of arabesques, and having turreted marble cupolas at the angles. In the centre stands a fifth sarcophagus; this is most delicately and beautifully carved, the name of the monarch who sleeps below being incised upon it in gems. Though exposed to every change of atmosphere, its beauty remains unimpaired by the sunny climate of the East, and, notwithstanding the lapse of years, it is still as pure, as white, and as brilliantly polished as ever. The three stories which intervene between this roofless chamber and the basement floor are constructed of red granite, fantastically inlaid with white marble. The cupolas are covered with coloured tiles composed of a coarse description of enamel; and altogether there is more of barbaric pomp displayed in this mausoleum than is usually to be found in the elegant and tasteful edifices which the Mohammedans of India have reared to the memory of departed greatness.

While the upper part of the building may form a legitimate subject for criticism, nothing can be finer than the gateways and the wide marble colonnades which sweep along each side of the tomb. These spacious cloisters would afford accommodation for a large army; the regiment of English dragoons which was quartered in them during the siege of Agra under Lord Lake, occupied but a small portion: they lead to marble chambers screened off from each other, in which several members of the imperial family are enshrined, and they are flanked with solid towers, their cupolaed summits forming pavilions to the terrace above. The interior of the arch at the principal entrance, the one to the right in the accompanying plate, is embellished with verses which commemorate the fame, virtues, and triumphs of the founder, and expatiate upon the instability of human grandeur.

From every terrace of this magnificent building, a splendid view of the adjacent

country is gained. The first looks down upon luxuriant plantations of unbragoe trees, where the lofty tamarind forms a glorious back-ground to the citron and orang rich in flower and in fruit; picturesque groups of cattle give life and animation to a scene, which, showing touches of decay in prostrate columns, and causeways suffering from the want of repair, is somewhat of a melancholy character. From the second terrace, a wider extent of landscape presents itself—cultivated plains splendidly wooded, and interspersed with innumerable buildings, whose dilapidated state is concealed by distance, while the topmost height commands one of the finest prospects in the world; the Jumna winding like a silvery snake through fertile tracts, luxuriant in foliage, and wealthy in the richest specimens of architecture—palaces and villas, the imperial city and turreted walls of the fort of Agra, with the Mootee Musjid (pearl mosque) rearing its glittering cupolas on high; and, beyond, closing the magnificent perspective, the snow-white dome and slender minars of the Taj Mahal, catching the golden light of a cloudless sun.

The tomb of Akbar is situated about seven miles from Agra, which is supposed in the days of its glory to have extended to the very gates of the surrounding enclosure. Now the visitors wend their way through a picturesque country strewn with ruins, and along the streets of a second-rate but bustling commercial town, situated midway between the city and the tomb, to the village of Secundra, a place which bears the marks of former opulence and greatness, but which now only affords a shelter to a few of the poorest peasants, content to dwell beneath the crumbling roofs of decaying grandeur.

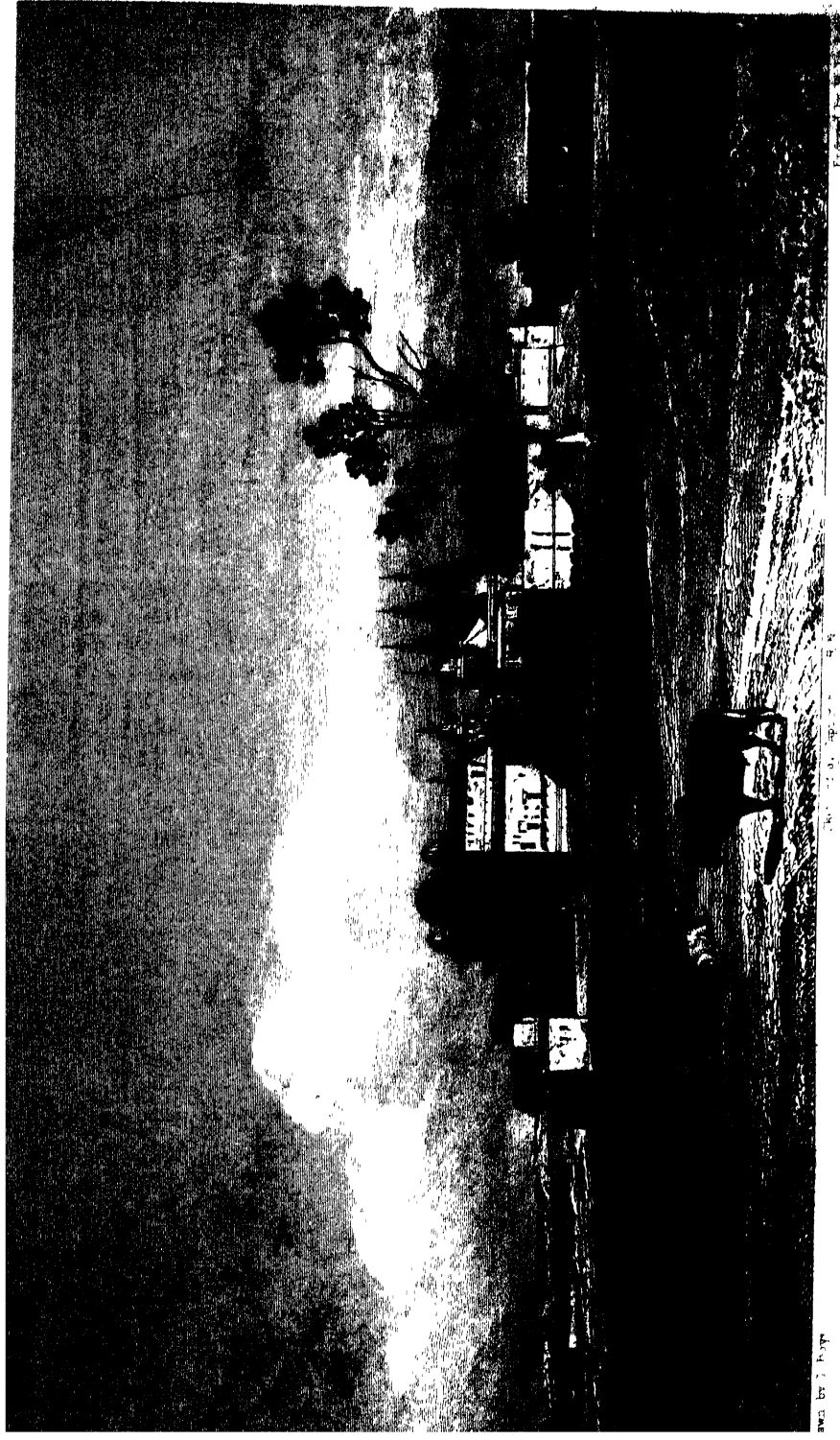
The neighbouring inhabitants, notwithstanding the pride they take in the name of Akbar, plume themselves upon occupying ground rendered illustrious by a still more distinguished conqueror. They show the figure of a horse, not badly sculptured in red stone, which they call Bucephalus; and they boast that their village derives its appellation from the great Secundra, Alexander of Macedon—a name which all over India both Moslem and Hindoo, pronounce with reverence and respect. Probably one of the successors to a fragment of the heroic madman's gigantic empire extended his conquests beyond the Indus, and left behind him records of valour which are now attributed to Philip's warlike son. The natives, who cherish an extraordinary veneration for the dead, are happy in the supposition that they possess the ashes of this mighty conqueror, whose reputed tomb on the summit of the hill at Secunder Mallee, in the Carnatic, is said to be guarded by royal tigers, who keep the platform clean by sweeping it with their tails. The virtues of Akbar's private character, his long and glorious reign, and the stability which his invariable success gave to an empire which had so nearly fallen a second time under the dominion of the Afghans, have inspired the people of Hindostan with the highest regard for his memory. The eyes of the natives sparkle as they utter his name, and the faithful though indigent few, who now supply the places of the glittering courtiers offering flattering incense to the living emperor, warmly express their delight when pilgrims from far and foreign lands come to pay homage at his lonely sepulchre. The mausoleum itself is kept in tolerable repair by the government, but an air of desolation

is spread over the surrounding buildings. The great gateway belonging to the outer wall is in so dangerous a state, that visitors are afraid to venture under its trembling walls; large stones detached from the main edifice are constantly falling, and a breach in the neighbouring wall, another symptom of neglect, affords a safer entrance. The renown so justly linked the name of the great Akbar is of so absorbing a character, that few of the visitors to his splendid shrine bestow more than a passing glance at the recesses, not very unlike Roman Catholic chapels attached to some great cathedral, where the less distinguished scions of his house repose. One of these is particularly interesting, from its containing the ashes of a Hindoo princess, induced by political considerations to give up her kindred and caste, and become the wife of a foreign conqueror differing from herself in colour and in creed. The Moghuls of that period still retained the fairness of complexion upon which at the present day they pride themselves, though with little justice, since frequent intermarriages with the children of the soil have deepened the tint of their skins to the same swarthy hue. Throughout the whole course of Mohammedan invasion, the most determined hostility to unions of this nature has been manifested by the unbending Hindoo: many thousand females have been sacrificed by their fathers and brothers, rather than they should fall into the hands of the profane conquerors who desecrated their altars with the blood of bulls; nevertheless, individual instances occurred, in which the concession was considered too essential to be withheld, and the daughters of Rajpoots have been found in the palaces of the Moghul.

C H A N D G O A N.

THE temple represented in the accompanying engraving forms one of the numerous edifices of the same nature which occur in lonely and unfrequented parts of India, and appearing as if merely formed to cheer the eye of the traveller as he journeys along an almost depopulated wilderness. The adjacent village to which this large and handsome pagoda belongs is so small and insignificant, as not to be mentioned in any map or guide-book hitherto extant. It is situated in the south-eastern quarter of the Jeypore territory, and lies in the route from Agra to Kota, and other places in Central India. Chandgoan occurs in the middle of a stage, and therefore it is only from some accident that travellers halt in its neighbourhood, or obtain more than a casual glance at the pagoda as they march along. The country round about is not by any means interesting, consisting of one of those flat arid plains thinly clothed with scattered trees, which so often fatigue the eye during a journey through the upper provinces of Hindostan.

The temple is very picturesque, and affords a good specimen of Hindoo architecture, unmixed by foreign importations; the pointed mitre-like figure of the cupolas show the antiquity of the structure, the greater number of Hindoo buildings erected after the



HINDU TEMPLE AT CHANNONONG

CHANNONONG

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settlement of the Mohammedans in the country having the round domes introduced by the conquerors. The shrines of the deities are placed in these steeple-crowned temples ; the part devoted to religious worship of a large pagoda frequently not bearing any proportion to that which is intended for the accommodation of the officiating brahmins and their various attendants. A troop of dancing-girls are often domesticated within the precincts of some well-endowed temple ; they are not the most immaculate of their sex, but their devotion to the service of the god sanctifies their occupation, and the Nautch women belonging to a pagoda are never considered to be so degraded and impure as those who have not the honour to live under brahminical protection. Poor persons feel no objection to devote their daughters to this kind of life ; and deserted children, who are taken out of compassion by the brahmins, are always brought up to assist at the religious festivals, which are frequently accompanied by theatrical exhibitions. There is one especially, in honour of Krishna, in which, after the dancing-girls have displayed their art, a ballet is performed by young boys educated for the purpose, who represent the early adventures of the deity during his sojourn in the nether world. These boys are always brahmins, and the most accomplished belong to Muttra, a place scarcely inferior to Benares in sanctity. The corps de ballet, if they may be so denominated, attached to any Hindoo establishment of great celebrity, travel about during the seasons of particular festivals, and perform at the different courts of Hindoo princes. They are always extremely well paid for their exertions, and become a source of wealth to the pagoda to which they belong. This explanation will account for the numerous suites of apartments intended for human inhabitants, which are usually to be found within the enclosures of the sacred buildings of the Hindoos.

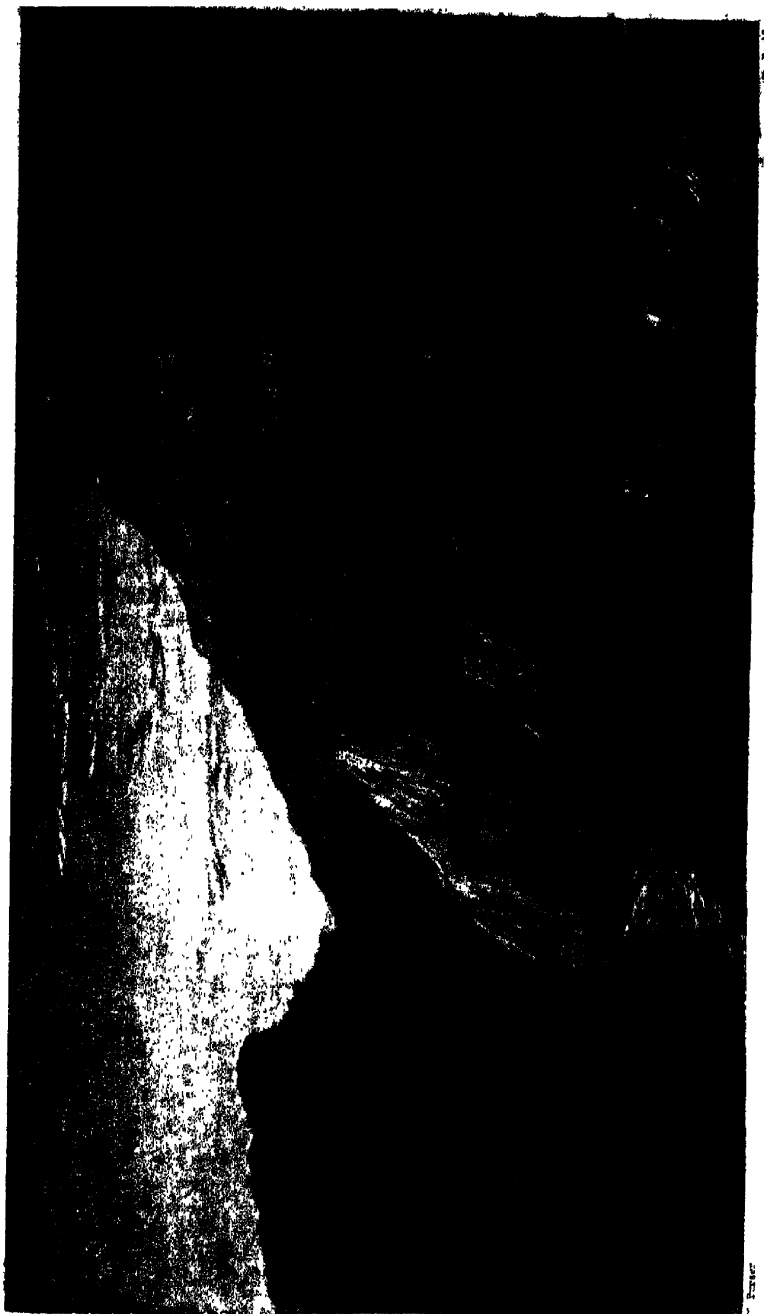
Little or nothing is at present known concerning Chandgoan, though by its perfect condition it appears to have funds for its repair at its disposal. Placed upon the borders of Jeypore, it is not in the neighbourhood of any city of note ; and though the province is now under British protection, it is rarely visited by the Anglo-Indian residents of Hindostan. The capital of the state, which is one of the most splendid cities of the peninsula, and certainly the finest belonging to Rajpootana, attracts comparatively a very small portion of attention. With the exception of the notice in Hamilton's Gazetteer, a work which is not so universally read as it deserves to be, little or nothing was known of this city until the publication of Bishop Heber's Journal, and the learned prelate seems to have been wholly unprepared for the magnificence of its architecture.

VIEW NEAR KURSALEE.

At our halting-place near the village of Ozree, on the road to Kursalee, the immense assemblage of mountains, range swelling upon range, again forcibly brought the image to our minds of the waves of a mighty ocean lashed into fury, and rearing their billows on high, until, suddenly checked by an all-powerful hand, they ceased their wrath, and, stilled into sullen majesty, became gigantic masses of earth and rock. The clothing of these hill-sides favours the idea, adding considerably to their wave-like appearance, and presenting altogether a chaotic mass of wild and singular grandeur.

Kursalee is a large and flourishing place, full of temples and brahmins, the latter-named gentry establishing themselves in great abundance near the scenes most in repute with the numerous pilgrims resorting to the sacred sources of the Ganges and Jumna, from whose pockets these wily priests contrive to pick a very pretty subsistence. The brahmins who are attached to the temples have certainly the best of it, for the numbers resorting to the hills for the purpose of making as much as they can of their sacred caste, render it necessary that some should toil for their support. Occasionally we find them populating a whole village, and settling down as cultivators; and many who are not so fortunate as to establish themselves as proprietors of land, travel to and fro from the hills to the plains, with jars of the holy water, which obtain a ready sale among the pious who are unwilling or unable to make the pilgrimage themselves. During their journeys, the sanctity of the order is sufficient to procure board and lodging gratis; to refuse a meal to a brahmin would, indeed, be a heinous offence, for which no punishment, either in this world or the next, could be considered too great. Some of the temples are said to have been miraculously raised by the gods themselves, and of course derive superior holiness from that circumstance: they are adorned, according to the revenues of the neighbouring devotees, with ornaments of various descriptions, musical instruments, and images of different degrees of value.

The horns of numerous species of deer are very favourite decorations, both of temples and tombs, the natives attaching some peculiar virtue to these sylvan trophies, and believing that they exercise a mysterious influence over their present and future fortunes. In addition to the worship of the numerous deities introduced by the brahmins of the plains, it is supposed at no very remote antiquity, the people of the hills have a very extensive catalogue of superstitions exclusively their own, performing religious worship to the symbolical representations of good or evil beings, which their imaginations have invested with supreme power. The cow is, however, revered by the most degenerate followers of the brahminical faith; and when we first occupied the hills, the very poorest persons have refused to sell one of these sacred animals to a purchaser of a different persuasion, even though he engaged to respect a life so highly venerated, and offered gold in exchange.



The sacred character of the cow does not secure it from hard work, it being employed in the laborious departments of agriculture, in the same manner pursued by the more orthodox Hindoos of the plains ; but it is better treated, being fed and tended with much greater care than the ill-used animal mocked by the worship of those who often prove cruel task-masters.

Some fine pieces of land attached to the neighbouring villages are wholly appropriated to the maintenance of the temples and their priests, and the images in some of these pagodas are remarkably well executed. The five brothers of the Pandoo family, who make so conspicuous a figure in the cave-temples of Ellora, have a religious edifice dedicated to them at Lakha Kundul, a beautiful village in this district, where is also to be found a bullock couchant, of black marble, as large as life, and sculptured by no mean hand. Our road to this lovely place, which deserves more than a passing remark, led through a noble forest, in which the oak and the rhododendron mingled freely with the pine, and on emerging from these woody labyrinths, we came at once upon the Jumna, as it swept round the base of a lofty mountain, covered with wood to its topmost height. Presently we reached a little valley, our march taking us along the side of gentle eminences in a high state of cultivation, and there, shaded by a grove of fruit-trees, stood a temple, in one of the most beautiful situations imaginable, an opening between the neighbouring hills affording a view of the snowy mountains, and a cascade, which forms their welcome tribute to the plains. This valley, in addition to its natural beauties, wore a trim appearance, the evidence of human occupation ; the apricots attained their largest size, and the enclosures of flowering hedge-rows were neatly kept.

The scenery of the glen of the Jumna is universally allowed to be exceedingly beautiful ; some, however, of our party preferred that of the Rupin and Pabar rivers, where the precipices close in over the gradually rising bed of the stream, steeper and still more grand at every march, and where the forests which clothe the bases of these cliffs assume an aspect of more purely alpine character than those in their neighbourhood, the dark yews, cedars, and firs, and the silver birch, occurring in greater profusion than in the vicinity of Kursalee, though at so much higher an altitude. It is difficult to decide between the various claims to beauty which these striking scenes possess. One of our fellow-travellers was particularly delighted with a march along a steep ascent through woods of oak and rhododendron, which lasted a whole mile. Upon reaching the summit, an exceedingly grand prospect of the snowy peaks, from Bunderpooch to the right, and Bachunch on the left, was obtained, the lower view being wide and varied, showing the course of the Jumna to the south-west, until it was lost in a distant range. The mountain he traversed was white with recent snow, but many of the surrounding peaks, which rose still higher, were, on account of their greater steepness and shaft-like summits, of the most deep and sombre hue ; subsequently descending, we followed another beautiful tract of forest, of a perfectly new character, the trees being ash, sycamore, horse-chestnut, bamboo, and the wild pomegranate, which were growing luxuriantly at the elevation of six thousand eight hundred and sixty-seven feet above the level of the sea.

FORTRESS OF BOWRIE, IN RAJPOOTANA.

THE name of Rajpoot is connected with military enterprise, every man, so calling himself, feeling compelled to support his claim to the proud title by wielding a sword. In consequence of the warlike disposition of the inhabitants, and the difficult nature of the country, Rajpootana never was thoroughly subdued by those victorious Moguls, who carried their conquests throughout many well-defended provinces, down to the more easy acquisition of Bengal. At feud with each other when not engaged in combating an invading stranger, the chieftains fortified themselves upon heights which they deemed inaccessible to a hostile force. The native idea, founded upon a code of military tactics now exploded, that safety was best to be found at great elevations, has much improved the appearance of the country in all hilly districts. Whatever modern fortifications may have gained in strength, they have lost in picturesque effect; and most persons who have had any opportunity of contemplating the bastions and towers of feudal times, will sympathize with the disappointment experienced by Sir Walter Scott, when he first beheld a modern citadel.

Ruined villages, of which there are abundance in India, are not more plentiful than the fortresses to be met with immediately as the upper provinces are gained, and we approach a country capable of being defended from a height. Every little rajah, or petty chief, climbs an eminence, and entrenches himself within walls of mud or stone, according as his means will afford: these eagles' nests are garrisoned by troops of retainers, armed with spears, and bows, and rusty matchlocks, and bearing the defensive weapons so long out of use in Europe, namely, the shield. The country comprehended under the name of Rajpootana, is comprised of so many districts, that every variety of scenery is to be found in it; but though the valley of Oodipore, and other equally beautiful portions, are celebrated for the exquisite loveliness of the landscape, the general character is that of sterility. The country, therefore, represented in the plate, surrounding the fortress of Bowrie, must be considered as a favourable specimen: wood and water, which fail in many other tracts, are here abundant; the banian affords an umbrageous foliage to the scene, and the one delineated in the accompanying engraving will give the reader an accurate idea of the manner in which a whole grove is produced from the parent stem. Each of the pendent fibres, upon reaching the ground, will take root, affording support to the branch whence it has descended, and enabling it to push out farther, and sling down other pillars, until at length a wide area all round is formed into avenues, some of these trees covering several acres. A native, who regards this beautiful product of nature with the greatest veneration, will never, with his own consent, permit a banian-tree to be cut down, or mutilated; few, however, are allowed to spread themselves to their greatest extent, as the ground is in many places too valuable to be thus occupied. The small fig produced by the banian furnishes nutritious food to immense multitudes of



View of Fort Mifflin, A.R.A. - Sketched by Capt. J. H. Mifflin

Designed by permission from "Admiral Mifflin" Work in 1912

FORTRES OF BUNNIE, P. R. A. - 1912



Designed by J. M. M. M.

Sketches by Capt. P. Elver, R. N.

Drawn by S. Asatari

JUMA MASJID, - MANDOO

JUMA MASJID, - MANDOO

JUMA MASJID, - MANDOO

animals—monkeys, squirrels, peacocks and various other birds—living amid its branches; and, indeed, so great are the advantages to be derived from its shade, and from the protection it affords to the inferior classes of the animal creation, that it is not surprising that the Hindoos should look upon it as a natural temple, and be inclined to pay it divine honours.

There is a tree of this description on the banks of the Nerbudda, which, though exposed to the devastating influence of high floods which have washed a portion away, measured two thousand feet in circumference;—only the principal stems, three hundred and fifty in number, being included. Travellers seek shelter in these magnificent pavilions, and the religious tribes of Hindoos are particularly fond of resting beneath their umbrageous canopy. Under many, a resident brahmin is often to be found, and few are without their attendant priesthood in some shape or other—the Jogeis, Byragees, Gossaens, Sunyesses, or other denomination of Fakeers.

JUMMA MUSJID, —MANDOO.

Those only who have had an opportunity of remarking the noble countenances, exalted stature, and dignified bearing of the few specimens of the tribe, who, in the humble capacity of apple merchants and camel drivers, make annual visits to Hindostan, can form an adequate notion of the splendid natural gifts lavished on the Afghans. They claim to be of Jewish origin, and, though their features (resembling portraits of the Jews by the old masters), their names, and many of their customs, favour the belief, yet the proofs are incomplete. The Afghans owed their first introduction into Hindostan to the commercial dealings which they carried on between that country and Persia; but, establishing themselves upon the throne of Delhi, they became for a time masters of the kingdom, and have left in many parts numerous memorials of their former supremacy. The Jumma Musjid, at Mandoo, is said to be the finest and largest specimen of the Afghan mosque at present to be found in India. Its wild and desolate aspect, as it appears in the accompanying plate, is exactly correspondent with the state of the city, deserted and reduced to a heap of ruins. Mandoo has already been described as the ancient capital of the Dhar rajahs; standing on the summit of one of the mountains of the Vhyndian range; it was formerly a place of considerable importance—strong by nature, and rendered still more so by art; but, since its reduction by Akbar, it has fallen into decay, being, for a long time prior to the British conquests in Malwa, a stronghold of Bheel robbers. The remains of a part of the piazza, declare that the Jumma Musjid at Mandoo was formerly enclosed in a quadrangle, according to the usual style of similar edifices in India; the smallness and roundness of the cupola show the peculiar characteristics of Afghan architecture. Domes of similar construction are to be seen in the ruins of the adjoining college, now nearly reduced to a heap of stones.

The small number of human beings, who now share the city with numerous families of wild beasts, consist of a few Hindoo devotees, who are at little pains to defend themselves from the attacks of tigers, conceiving that death from one of these animals affords a sure passport to heaven.

There is scarcely any mention whatsoever of Mandoo in a journey from Agra to Oojein, a city only sixty-five miles distant, performed in 1792, though the travellers crossed the Chumbul not far from its source, near the mountain-city. The buildings of Mandoo are chiefly built of red schistus, which is found in the neighbourhood; and the scenery is described as being very beautiful, especially on the banks of the Chumbul, which presents a large body of rapidly-running water, bounded by hills of different elevations, and the most picturesque forms. The water of the Chumbul is extremely clear, and it is overshadowed in many places by groves of trees. The fertility of the soil, and the favourable nature of the climate, are exemplified by the redundancy of vegetation which has sprung up in every part of Mandoö; trees have planted their roots amid the stone-work of the Jumma Musjid, and its once paved area is overgrown with shrubby plants, and long jungle grass, now the haunt of tigers, which lodge in its palaces, and bring forth their young in the halls of kings.

There is little chance that Malwa will become sufficiently flourishing and populous to fill Mandoo with inhabitants, before its neglected buildings shall have fallen into utter and irremediable decay. New generations will probably choose new sites for their cities, and, in a short time, the last vestiges of its former glory will have wholly disappeared.

B E N A R E S.

In ascending the Ganges, the first indication given to the anxious stranger of his approach to the holy city, is afforded by those lofty minarets which tower above the dense mass of buildings, spread in picturesque confusion, along the curved margin of the river, to the distance of nearly five miles. Cold indeed must be the heart which does not glow, as the gorgeous panorama discloses itself—and temple, and tower, long pillared arcade, broad ghaut, and balustraded terrace, come forth in full relief, interspersed with the rich dark-green foliage of the peepul, the tamarind, and the banian; and, garlanded at intervals with lustrous flowers, peeping through the interstices of highly-sculptured buildings, bright tenants of some blooming garden sequestered amid their spacious courts.

Few cities, however splendid, present so great a variety of attractive objects as Benares. The absence of all regular plan, the great diversity of the architecture, the mixture of the stern and solemn with the light and fantastic, give a grotesque appear-



ance to some portions of the scene ; but the effect of the whole is magnificent, and many of the details are of almost inconceivable beauty.

The ghauts, or landing-places, broad flights of steps descending into the river, are the only quays, if such they may be called, which the city possesses : the buildings, for the most part, project into the water, although it is thirty feet below the level of the bank ; and the whole line, from sunrise until long after sunset, is swarming with busy multitudes engaged in various occupations. The ghauts are crowded with people, some lading or unlading the numerous native vessels which convey merchandise to and from this grand mart for the commerce of Hindostan Proper ; others drawing water, performing their ablutions, or engaged in prayer ; for, notwithstanding the multiplicity of the temples, the religious worship of the Hindoo is performed in the open air.

Although the rooted hatred entertained by the followers of the prophet, against every species of idolatry, prompted them to promulgate their own creed by fire and sword, wheresoever their victorious armies penetrated, the desecration of the holy city was not effected until the reign of Aurungzebe. The emperor being determined to humble the boast of the brahmins, levelled one of their most ancient and venerated pagodas to the ground, and erected a mosque on its site, whose slender spires, springing up into the golden expanse above, seem to touch the skies. In a city so crowded with splendid architectural objects, it required some bold and happy design, to produce a building which should eclipse them all ; and this has certainly been effected by the minarets, which attract and arrest the gazer's eye from every point.

Previous to the erection of these graceful trophies of the Moghul conquest of Hindostan, the brahmins pretended that their city could not be affected by any of the changes and revolutions which distracted the world, of which it formed no part, being the creation of Siva after the curse had gone forth which brought sin and sorrow upon earth, and upheld by the point of his trident. The priesthood have been obliged to abate some of their lofty pretensions, since Moslem temples have been raised beside the shrines of their deities ; and blood, not required for sacrifice, has been, and continues to be, shed within the precincts of the city.

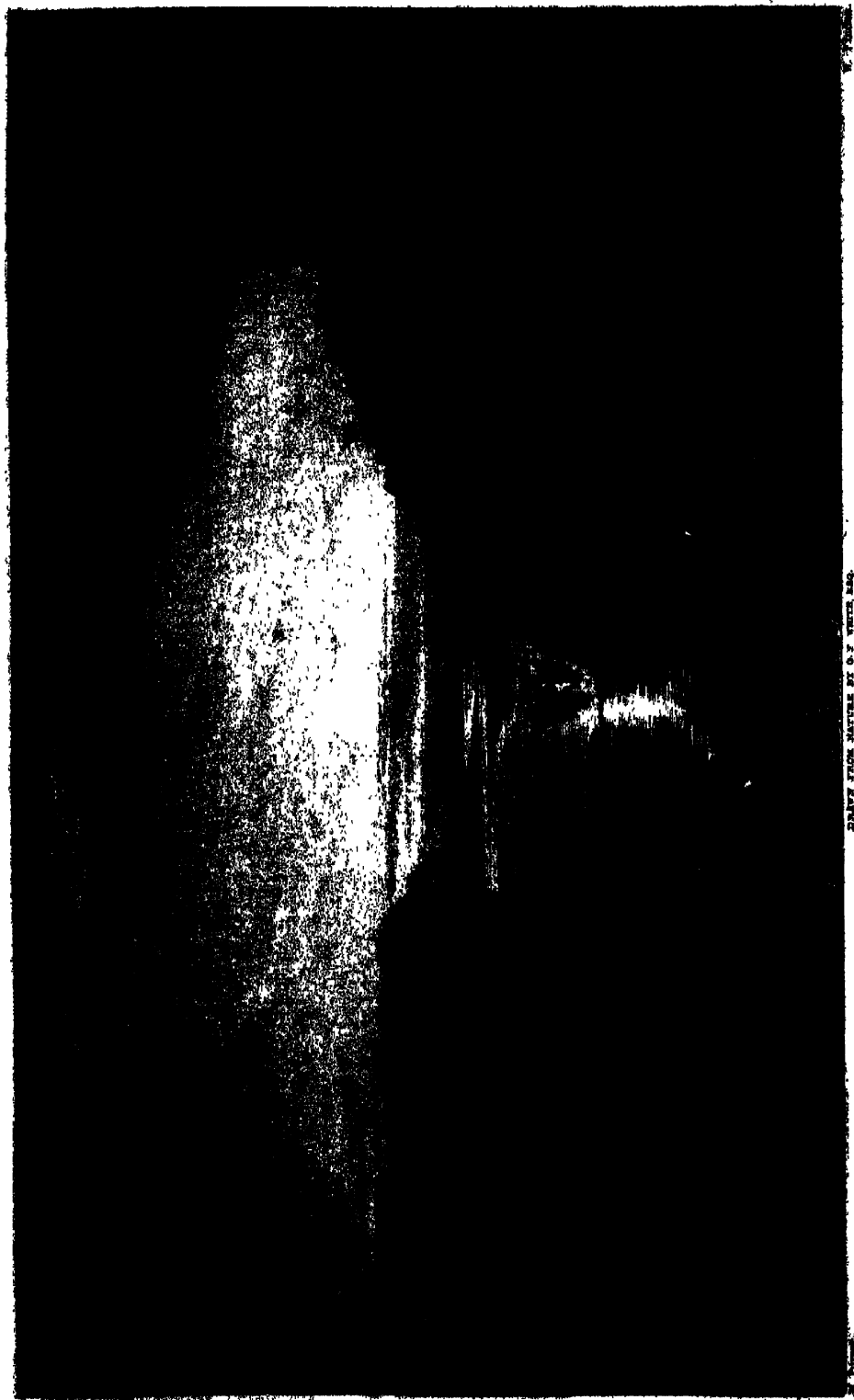
The Mussulman inhabitants do not choose to relinquish their *kababs*, in consideration for the religious scruples of their Hindoo neighbours, and kill and eat without ceremony. They have established butchers' shops in some of the principal thoroughfares, which display, upon long skewers, those lean morsels of meat, the most esteemed roasts of an Asiatic board, but which, previous to their removal to the *Bur wachee khana*, cook-room, furnish a delicious regale to some millions of blue-bottle flies. Formerly the slaughter of an animal by any hand save that of the priest, and for any purpose excepting that of religious sacrifice, would have occasioned a revolt in the holy city : but the brahmins have now been accustomed to see the sacred cow fall a victim to the appetites of their rulers ; and the neighbouring bazaars are well supplied with both beef and veal, articles of food, from which the East India Company's civil and military servants, unwilling to offend the religious prejudices of the natives, for a long period abstained, in this, the strong hold of their superstition.

Although the view of Benares from the river, must be considered the most beautiful and imposing, no correct idea can be formed of this singular city, without penetrating into the interior, threading its mazy labyrinths, and taking a bird's-eye view from some towering height. The ascent of the minarets is usually attempted by those who are not afraid of encountering fatigue. The open cupola, or lantern, at the top, is gained by a narrow, but not very inconvenient stair, but as, with the want of precaution common to all classes of Asiatics, the apertures for the admission of light and air are left totally unguarded, it is only those who possess strong heads and well-strung nerves, who can look down through these dangerous apertures, without encountering a very painful degree of dizziness and tremor.

After winding through lanes and alleys, so narrow that a single individual must be jostled by every person he meets, and where a brahmancee bull, an animal privileged to roam wheresoever he chooses, may block up the passage, and render it impassable during his pleasure, the astonishment is very great, when we perceive that the closeness of the city is chiefly confined to its avenues. Looking down from the minarets, or some other commanding height, upon the city of Benares, as it lies spread out like a map beneath us, we are surprised by the stately gardens and spacious quadrangles occupying the ground between the high buildings which line the narrow streets. Some of these secluded retreats are remarkably beautiful, surrounded by cloisters of stone, decorated with a profusion of florid ornaments, and flanked by some high tower, whence the most delightful prospect imaginable may be obtained of the adjacent country, with its fertile plains, umbrageous woods, and ever-shining river. Others, smaller, are laid out in parterres of flowers, with a fountain playing in the centre, and all are tenanted by numerous birds of the brightest and most resplendent plumage, flocks of every variety of the pigeon and the dove common to the plains, blue jays, yellow-breasted sparrows, and whole battalions of ring-necked paroquets, with their brilliant feathers gleaming like emeralds in the sun, as they skim along, soaring far above the mango-trees which bear their nests, yet seldom overtopping the crowning pinnacle of the minaret, whence the spectator surveys the singular and beautiful objects revealed to his admiring gaze.

At a short distance from the minarets, to the left, the house of the Peishwa, a Mahratta prince of great wealth, is visible in the accompanying plate, towering above all the other buildings; it is seven stories in height, and from the terrace on its roof, which is surrounded by a parapet breast high, a prospect as extensive as that from the minarets, may be obtained.

It is no uncommon circumstance, for the princes and nobles of Hindostan, whose possessions lie at a considerable distance, to build or purchase a residence in the holy city, to which they may repair during the celebration of particular festivals, and where they are anxious, when worn out by the cares of state and the deceitfulness of the world, to spend their last days. Those who die at Benares, in the favour of the brahmins, are assured of immediate absorption into the divine essence; nor is this privilege confined to any sect or caste; such is the sanctity of the place, that persons who have committed the most frightful crimes, or have ever been convicted of that worst species



DRIFT FROM NATURE 22 OF WEST IND.

THE GANGES ENTERING THE PLAINS NEAR HERDWAR

of sacrilege, eating beef, may secure a glorious immortality, by yielding up their spirit in this hallowed spot, provided always that they have been charitable to the brahmins.

Though there is no garden or pleasure-ground attached to the Peishwa's residence, the building affords a very fair specimen of the habitations of wealthy Hindoos. There are outer windows only on one side next the street, which contains seven large apartments, rising over each other: the rest of the chambers open upon covered galleries, surrounding three sides of a small court, and the communication from story to story is very curious. A single flight of stairs leads from the lower to the upper apartment, which must be crossed before the next flight can be gained; a mode of constructing a staircase which is often seen in native buildings in India, and which suits well with the jealous precautions formerly necessary in the unsettled state of the country. Some of the apartments are furnished with bedsteads peculiar to the Mahrattas, a platform of polished wood, slightly curved, suspended from the ceiling at an easy distance from the ground: the panels and pillars of these rooms are of carved wood, and their decorations were composed of rich carpets, and silver vessels, very splendidly wrought.

THE GANGES ENTERING THE PLAINS NEAR HURDWAR.

AFTER journeying for some days through an inland country, the sight of a river always affords gratification, and at all times and seasons European travellers, possessing the slightest degree of sensibility, share in the enthusiasm with which the natives hail a view of the Ganges. At the spot in which we now beheld it, the sacred river was peculiarly interesting: it had already traversed in its winding course over a hundred and fifty miles, from its secluded mountain birth-place, amid mighty labyrinths of rocks; and, now, having forced a passage through the last barrier, fairly emerged in a broad clear stream upon the plains. No longer opposed by difficulties, the rage and fury of its rush has subsided, tranquillity characterizing the torrent which came foaming and dashing from its source, now leaping a precipice, and now wearing away the solid rock in the impetuosity of its progress.

Beyond the point in which the Ganges enters the plains, to its final junction with the ocean, a distance of twelve hundred miles, it flows smoothly and placidly along, occasionally vexed and ruffled by the tempest, or, assuming an alarming degree of velocity, as swelled by the melting of the snows, its strong current flies with the speed of an arrow. There are, however, no cataracts in its long descent towards the sea, the fall being somewhat less than a foot a mile, through a channel which varies in width very considerably in particular places and at particular seasons, until, as the mighty river approaches the ocean, it spreads out its waters afar, pouring them forth in a flood ten miles broad. The Ganges is not fordable below its conflux with the Jumna; but though it may be crossed by men and animals at several places previous to its junction

with this majestic tributary, the navigation is never interrupted from the spot in which it runs into the plains. Its rise is seldom above thirty-two feet, and when it reaches this height, it spreads over the adjacent country like a sea, inundating the low land, and frequently destroying whole villages, those that remain rising like islands in the midst of the flood.

The road by which we travelled was skirted on one side by a precipitous craggy range, clothed with lichens and creepers of various descriptions, and crowned occasionally with a tree spreading its delicate foliage against the sky, a ladder of bamboo here and there aiding the ascent. Beautiful wild flowers, some of them highly odorous, were springing from the clefts, while the bright river which glided beside us blushed with the pink of the lotus blossoming on the surface.

The Ganges, at this place, abounds with fish of all kinds; and, amongst them, the king of the finny tribes, the noble mahaseer, or great-head; which by many persons is esteemed the most delicious fresh-water fish which ever gratified the palate of an epicure. It rises to the fly, affording excellent sport to the angler, sometimes attaining the size of a large cod, and is taken with considerable difficulty, even by those who have been accustomed to salmon-fishing in the most celebrated rivers of Scotland. The mahaseer is sent to table in various ways, Indian cooks being famous for their fish-stews and curries; but it does not require any adventitious aid from the culinary art, as it is exquisite when plain-boiled, being, according to the best gastronomic authority, luscious but yet unsatiating. In India, fish can only be eaten in perfection on the banks of the stream where it is caught; it must be cooked immediately upon its capture, for it will not bear salt, and after boiling can only be kept for a few hours in a pickle composed of vinegar, chilies, and green ginger. With respect to this latter adjunct, those who possess any philanthropic feeling will unite in the hope that at some not very distant period the root which produces it may be made to flourish in European gardens, for there can be nothing that enters more generally into the composition of every dish, whether savoury or sweet. The warm aromatic flavour differs widely from the harsh biting heat of the dried root, while the stewed slices possess a degree of richness and delicacy which are highly agreeable to the taste. This digression in favour of the mahaseer, and green ginger, though characteristic of Indian travellers, may be considered by some readers out of place at an approach to one of the most sacred spots throughout Hindostan.

We were journeying to the gate of Huna, or Vishnu, the most popular of the Hindoo triad: the town of Hurdwar, or Hurrudwar, a scene chosen from time immemorial for the concourse of pilgrims from every part of the Eastern world. To behold the Ganges at the moment in which, having forced a passage through the mountains, it glides in one broad stream along the plain, seems to the exhausted devotee, who has suffered every fatigue and privation consequent upon a long and painful journey, aided by very scanty means, as more than a recompense for all his toils. He gazes, enraptured, on the holy river, and, gathering up his failing strength to the task, presses onward, but too happy to yield up life with the first plunge of his body in the hallowed

wave. A blessed immortality is, according to universal belief amongst the followers of Brahma, secured to the person who thus has ended his career on earth; and many, wearied of life, and anxious to enter scenes of purer enjoyment, will either commit suicide, or, if too feeble to perform the act themselves, prevail upon their friends to hasten the moment of dissolution, leaving their bodies to float down the Ganges, while their souls are absorbed in the Divine essence.

It is at this place that persons journeying from a great distance are anxious to fill their jars with water, in order that they may carry a portion of the sacred element to their homes. Sometimes these water-pots are conveyed in a very picturesque manner, being slung upon bamboos resting upon the shoulders of long files of men, and gaily decorated with flowers and peacocks' feathers. Rich and pious Hindoos, who inhabit the Deccan and other remote provinces, spend large sums of money in procuring the holy-water of the Ganges, which is brought to them by a class of persons who obtain their livelihood by their long journeys. They are, however, content to take the water at the nearest point, and, if not basely maligned, are said to have little scruple about supplying any deficiencies, occasioned by breakage and leakage on the road, at the first river or well which they pass on their way. Some precautions are taken to prevent these frauds: in order to prove that the water has in reality been brought from the Ganges, the bearers obtain a certificate to that effect, together with a seal, with which the proper official at the place where it is filled, closes the vessel. The jars are enclosed in a frame-work of bamboo slung at either end of a pole of the same, which is carried across the shoulder, and is borne in this manner many hundred miles. The bearers of the Ganges water, though having literally nothing to tempt the plunderer, have been frequently murdered of late years by those frightful bands of assassins, the Thugs, who consider it to be an act of duty towards their goddess Bhowanee, who represents the destructive power, to sacrifice all the victims which she throws in their way, and therefore murder the most poverty-stricken wretches, in the hope of being rewarded by a richer booty.

An acquaintance with a tithe of the horrors, the shocking waste of human life, the fearful sum of human suffering, produced by the most barbarous as well the most inconsistent religion which the distempered imagination of man has ever framed, suffice to call forth melancholy feelings in the breast of the Christian spectator, as he gazes upon the bright waters, subjected to so many and such dreadful pollutions. Recognizing the Supreme Power in the blessings which a benignant Deity lavishes upon the objects of its creation, an untutored mind may be forgiven, if, ignorant of the Source whence the benefit is derived, adoration and homage should be paid to the tree affording shade, or to the river, which supplies the element so necessary for the preservation and enjoyment of life. But the Hindoos have, with the blindest perversity, departed from the early simplicity of their creed, and have reared, throughout scenes of tranquil beauty, altars cemented with human blood, desecrating the pure waters of the Ganges with the swollen corpses of the dead, who have been murdered on its banks, in obedience to the most horrid superstition. It is deemed incumbent upon the relatives of a dying person

to hurry the unfortunate to the side of some sacred river, there to breathe the last sigh ; and when death is protracted, and exposure to cold dews or a burning sun fail to accomplish the object desired, the sufferer is relieved from his miseries by a more summary mode, the mouth and nostrils being stopped with the mud of the Ganges, which is supposed to possess purifying qualities. There can be no doubt that the death of multitudes is hastened by this process : for when once a patient is brought down to the water to die, recovery is deemed disgraceful, inasmuch as it proves that the person thus escaping is rejected by the gods.

In consequence of the expense of burning a corse upon a funeral pile, wood being in India both scarce and dear, individuals belonging to the poorer classes are after death thrust into the river with very little ceremony, affording a shocking spectacle to unaccustomed eyes, as they float down generally with the ghastly head above the water. People who can afford it, obtain wood for the performance of the last sad rites ; but, generally speaking, they grudge the cost of a quantity sufficient for the purpose of reducing the body to ashes ; it is merely scorched a little, and then consigned to the Ganges. When incremation is completed, the traveller who is so unfortunate as to pitch his tent or moor his boat near the scene of action, suffers very considerable annoyance from the effluvia arising from the burning corpse, while at the same time his eyes may be shocked by the sight of some huge carrion-bird, wafted down the river by the prey which it has seized and is devouring ; a corpse being frequently indicated by the vulture which has perched upon it.

These are some of the sights which deform a river, whose calm and heavenly beauty few can behold unmoved by admiration. Cold indeed must be the person who could refuse to acknowledge the loveliness of the scene presented in the accompanying plate ; and every step of the road there delineated, constructed by government into the valley of the Dhoon, leads to some region equally gratifying to the eye of taste.

B E N A R E S.

THE annexed view is taken from the upper part of the city of Benares, looking down the Ganges ; and it affords a lively idea of the splendid panorama which this celebrated place presents to those who have an opportunity of seeing it from the river. The minarets of Aurungzebe's mosque, at once the pride and shame of the holy city, appear in the distance ; and the foreground is occupied by one of those stately but fortress-like mansions, which are so commonly to be found all over India. There are a great many habitations equally large, and of equally solid construction, in Benares ; they occupy an extensive portion of ground, each comprehending several quadrangles, or courts ; and, considering the great bulk of the population, which is estimated at about 680,000 souls, and the comparatively narrow limits of the city, it is surprising that so much



Highland Park, Calif.

Sketch by Capt. R. Elliot R. H.

Drawn by W. Evans

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space could be permitted to one family, even though the persons composing it, and their retainers, might be exceedingly numerous. The seclusion so much affected by Asiatics in their domestic residences, is completely attained by the mode of building represented in the plate; where the walls are so high, and the towers so strong, the females may be indulged with something more than the few yards of sky to which the prospects of the greater portion of Hindostanee women of rank are limited. In some places, however, even the high terraces and elevated turrets, running along the exterior surface of the walls, are the exclusive monopoly of the men, who may be seen in an evening enjoying the dewy air in these pleasant places, while their wives and daughters are fain to be content with some narrow confined court-yard below. The love of flowers, common to all the females of Hindostan, must be an instinct rather than a taste: many never see them before they have been gathered.

They have no idea of water, except that which can be obtained from looking at it in a basin or jug; and it is scarcely possible to imagine the gross state of ignorance the jealousy of man has doomed beings as intellectual as himself. With some, the system works well; they are quiet under the tyranny, fancying, because it is only the lower orders of their sex who are indulged with liberty, that to be enslaved is to enjoy dignity exclusive, and therefore to be prized; others, more lively and intelligent, are possessed with an insatiable curiosity to acquire information respecting things which they are not permitted to see; they are continually tormenting those about them with questions, puerile, of course, since infants in European countries have better opportunities of obtaining knowledge; and, for want of more noble employment for the mind, they are apt to become harsh and tyrannical, many being known to exercise the greatest cruelty over their dependants. That instances of barbarity, practised by women reduced to so degraded a state, are not more frequent, is a strong argument in favour of the natural amiability of the sex in Hindostan: it is not easy, even for a European female, to obtain access to the best society of natives of her own sex; but when such opportunities have occurred, the observations made have been highly favourable to the intellectual endowment of a class who have to struggle with so many disadvantages. Though few can read, they all speak correctly; and it is said that even the women-servants, who have been brought up in the zenanas belonging to persons of rank, express themselves in very superior language to those who are employed in attendance upon European ladies. The Hindostan females are frequently very expert at the needle, although that kind of employment does not belong exclusively to women. Men do not think it disgraceful to earn their subsistence by embroidery, and at Benares they may be seen sitting in open shops busily employed in flowering muslins: mending shawls is also a lucrative occupation; and many of their operatives are so expert, as to make the worn-out portions which they have restored, so exactly resemble the rest of the web, as to defy the strictest examination. Shawls, considerably the worse for wear, are thus frequently sold for new ones at Benares; and it is not until they drop to pieces, that the purchaser discovers how much he has been deceived in his bargain.

Benares is famous for several manufactures. The striped washing-silks which are

worn there, are much in request for female garments: there are also gauzes of various kinds, and every description of gold and silver tissue and brocade; the last is called kincob, and is most frequently sold in the scales, fetching its own weight in gold, the silk with which it is intermixed paying for the workmanship. The Benares turbans are exceedingly splendid; some are formed of scarfs of gold or silver tissue, with rich bordered ends, and others are of velvet, so exquisitely wrought with the needle, as to look like a constellation of jewels. Besides these, and other native productions, Benares is one of the great marts of the riches of the East. Diamonds, pearls, and other precious gems, are brought from all parts of Asia, together with shawls, spices, gums, dyes, and perfumes. It is, perhaps, only here, and at a few other places, that the finest products of the looms of Dacca are procurable. Hindostanee females of rank delight in attiring themselves in a drapery of a texture so thin and transparent, as scarcely to be visible, except when folded many times together. This is called night-dew; and it is said that a certain monarch, objecting to the indecency of his daughter's dress, was told that she had clothed herself in several hundred yards of muslin. This delicate article is very expensive, and in all probability never found its way into European markets.

The extraordinary influence which the British government has obtained in India, can in no place be more strongly displayed than in Benares, where the brahmins were formerly lords of the ascendant, and might commit any act they pleased with perfect impunity; for the Mohammedans, though leaving a proud emblem of their triumph in the mosque, so often mentioned, did not make any permanent conquests in the immediate neighbourhood of the holy city. The privileges of a brahmin are not recognized by the law of the British courts of judicature: if a murder be proved against him, he must suffer for the crime; and though all suicides cannot be prevented, they are far less frequent than heretofore. The curious custom of sitting dhurna, formerly so common amongst Hindoos, is not practised to so great an extent at Benares, as in many other parts of India, where debts have been recovered, and grievances redressed, by the most extraordinary means which the weak ever devised against the strong. The oppressed party, either singly or in numbers, clothed in mourning attire, with ashes on the head, sit down in some convenient spot, refusing to eat or to sleep, until they shall obtain justice. The enemy, thus assailed, is compelled by the prejudices of his religion, if a Hindoo, to abstain from food also, until he can come to a compromise; the blood of the person dying under this strange infliction being upon his head. Even Christians, whose consciences have not been so tender upon the subject, have felt themselves awkwardly placed when the dhurna has been performing at their doors, especially at Benares, where, upon one occasion, nearly the whole population assumed the attitude of mourning, sitting exposed to the weather, and to the danger of starving, to procure the repeal of an obnoxious tax. The ghauts of Benares, at another time, exhibited the same strange and awful spectacle, upon the desecration of the sacred well, by the blood of a cow killed by a Mussulman party: but such sights are becoming very rare; and, not-

withstanding the superstition which now prevails in the lotus of the world, the learning for which it has been so highly celebrated will, no doubt, take a new direction, and lead, if not immediately to the establishment of Christianity, to a better form of religion, more nearly approaching to that pure deism of which the brahminical worship is a corruption.

KYLAS—CAVES OF ELLORA.

THE front entrance of Kylas, the heaven of Siva, one of the central excavations of the hill of Ellora, represented in the accompanying plate, from the want of uniformity of design, is less beautiful than many of the façades which have been sculptured in this noble range. But though deficient in exterior elegance, the cave of Kylas, of which the part exhibited in the engraving is merely an outwork, is perhaps the most splendid of any that Ellora can boast; and it is only necessary to refer to a former portion of this work, to bear out the assertion. The top of the pagoda, which stands insulated in the centre of a cleared area of considerable magnitude, and which is ornamented by several colossal statues, appears above the wall connecting the gateway and the chamber over it with the scarp of the rock. The summit of one of the obelisks is likewise to be seen, together with the hill which rises, though not to any great elevation, above.

The height of this outer gateway is fourteen feet, and it leads into a passage having apartments on either side, fifteen feet by nine. The sculptures on the outside are partly Bhuddist and partly Brahminican, and over the door is the Nagara Khana, or music-room, the floor of which forms the roof of a passage leading from the entrance into the excavated area within. Notwithstanding the introduction of Bhuddist emblems, the Kylas belongs to the brahmins, being evidently, with those who occupy its immediate vicinity in the central range of the hill, dedicated to Siva, whose sacred bull occupies a conspicuous place in the interior. The antiquity of the Bhuddist religion over that introduced by the brahmins, has been strongly insisted upon by many of the learned; but the greater number contend that the disciples of Bhood were the reformers of the wild creed, which converted attributes into deities in such multitudes, as to produce a perfect mob in its Olympus. Though having its origin in Hindostan, Bhuddism is no longer to be found in the place of its birth; but its followers succeeded in spreading their creed over the greater part of Asia, where it still prevails, though in a very corrupted state. The four southern excavations of Ellora are pronounced to be Bhuddist, while those upon the northern side are more doubtful, being by many of the learned attributed to the Jains, who, however, can scarcely be said to follow a distinct religion, their images being the same as those to which the Bhuddists pay homage, and their reverence for persons yielding themselves up to religious abstraction being equally profound. Though the Bhuddists have been expelled from India, two sects of Jains

still remain, who are held in great abhorrence by the brahmins, and who cordially detest each other. They do not admit their connection with Bhuddism, and they are only identified with it by similar customs and ceremonies, and by their acknowledgment of the same faith which has obtained in Thibet and Pegu. They agree with the brahmins in their adoration of the Ganges, and their respect for Benares; but they declare, that although others may be acquainted with the true God, they alone know how to worship him. Jain temples are to be found in several parts of India, but, like the brahmins, they have deserted those of Ellora. The Jains are not a very extensive community, but many belonging to the sect have attained considerable wealth in mercantile pursuits.

The obelisks of Kylas, one of which is visible in the accompanying engraving, the upper part arising above the outer scarp of the rock, are objects of great interest and curiosity. They are ornaments placed in front of the area between the temple and the gateway, and on either side of the chapel, if it may be so called, dedicated to the bull Nundi. These obelisks are of a quadrangular form, eleven feet square, sculptured in a great variety of devices, which are distinguished by the beauty of their finish: their height is about forty-one feet, and they were surmounted by the effigy of some animal, supposed to be a lion, which, though not an object of brahminical veneration, occurs very frequently in the sculptures throughout the cave temples. In a preceding view of Kylas, there is a representation of one of these obelisks, which would in itself be worthy of a visit from all the savans of Europe, were it not surrounded by objects still more wonderful. It is larger at the base than Cleopatra's needle in Egypt, and, as well as the remainder of the temple, belonged to the solid rock, being hewn out of the hill when Kylas, which, unlike the other cave excavations, is insulated, without the ponderous living roof which rises over the rest of the caves, was first projected. Kylas is also distinguished for the splendour of its upper story, the ascent is by two flights of stairs, one on each side of the principal excavation, consisting of thirty-six steps, winding inwards, which lead to the top of the portico of the temple, and conduct the visitor across a bridge to the apartments over the gateway, which appear in the annexed plate. The remains of a lion are seen on the top of the portico and in the interior there are two figures, pronounced to be sphynxes, the only place in which these emblems occur throughout the whole range of the hill. Sphynxes, it is said, are found in the Bhoodhist temples of Ava, and Sir Stamford Raffles fancied that he had discovered one in Java, but those in India have been subjects of great speculation and dispute. The bridge, so often mentioned, leading to the balcony over the gateway, is furnished with a parapet, three feet six inches in height; and from the balcony itself, the eye ranges over one of the most pleasing views which imagination can portray. The hill sweeps down for about half a mile from the excavations in gradual descent to the plain, which is of considerable magnitude, but relieved by scattered groups of trees, and the village of Ellora arising in the distance.

The temple of Kylas is still much frequented by faquirs, religious mendicants, who, however, are to be found wherever there is a spot which has once been esteemed holy.



A CHINESE JUNA.-CANTON RIVER.

EIN CHINESISCHES FAHREND, AUF DEM CANTON-YENNE.

MUSEAU CHINOIS.-SUR LA RIVIERE DE CANTON.

CHINESE JUNA.-CANTON RIVER.

It is necessary for visitors who wish to spend sufficient time amidst the excavations, to make themselves acquainted with the numerous objects of curiosity which they contain, to conciliate these people, who are fond of appearing to be of consequence, and lose no opportunity of showing that they will not suffer themselves or their religion to be treated with any kind of disrespect. In their character of holy men, it would be unsafe as well as unwise to give them just cause of provocation, but it is not difficult to secure their good will. A few rupees, or a present of grain, accompanied by courteous words and a disposition to respect their religious prejudices, will be invariably successful amid all classes of Hindoos, who, though not of that mild and peaceable temperament which has been so generally attributed to the worshippers of the cow, are easily subdued by kindness. A liberal, or even a just person, who possesses gracious manners, may make his way all over India with the greatest facility; no temple will be closed against him, and no privilege, which it is possible to grant, withheld. Unfortunately, the English are not conspicuous for the suavity of their manners, or for their toleration of foreign creeds and customs; and there is some danger, in throwing open India to all sorts of adventurers, of creating a disgust amongst the natives, which may occasion the loss of our empire in the East. The introduction of beef by the visitors at Ellora would, even now, be attended with serious consequences. Persons lately arrived in the country, who have had no opportunity of making themselves acquainted with the extreme horror which the Hindoos, in many parts of India, entertain at the bare idea of the slaughter of the sacred animal, are too apt to treat so ridiculous a prejudice with contempt, though there is nothing more likely to create a serious disturbance than the sacrifice of an ox in any spot esteemed holy.

CHINESE JUNK,—CANTON RIVER.

VOYAGERS accustomed to the scientific improvements in ship-building which characterize the present era, are struck with amazement when they encounter for the first time, amongst the islands of the Indian ocean, the clumsy, ill-contrived vessels which still continue to be navigated by the Chinese. The description given of the large trading-junks at present in use amongst this singular people, by Barrow, in his *Travels in China*, is the best and most perfect which is extant, and, though quoted before, must be preferred to any less authentic account. After stating that these ships, in consequence of the peculiarity of their construction, appear to be very unfit to contend with the tempestuous seas of China, he makes the following observations:—"The general form of the hull above water, is that of the moon when about four days old. The bow is not rounded, as in the ships of Europe, but is a square flat surface, the same as the stern, without any projecting piece of wood, usually known by the name of cutwater, and the vessel is without any keel; on each side of the bow a large circular eye is

painted ; the two ends of the ship rise to a prodigious height above the deck ; some carry two, others three, and some four masts, and each of these consist of single pieces of wood, consequently they are incapable of being reduced in length occasionally, as those of European ships. The diameter of the mainmast of one of the larger kinds of Chinese vessels, such as trade to Batavia, is equal to that of an English ship of war of sixty guns, and it is fixed in a bed of massive timber laid across the deck ; on each mast is a single sail of matting made from the fibres of the bamboo, and stretched by means of poles of that reed, running across at intervals of about two feet from top to bottom. These sails are made to furl and unfurl like a fan. When well hoisted up, and braced almost fore and aft, a Chinese vessel will lie within three and a half or four points of the wind ; but they lose this advantage over ships of Europe, by their drifting to leeward in consequence of the round, clumsy shape of the bottom, and their want of keel." Captain R. Elliot, in quoting this passage, observes, that "a square-rigged vessel, as ships are commonly called in England, is not considered to come nearer the wind than six points, with any benefit, in going to windward." The same author, in noticing Mr. Barrow's statement, of the rudder being so placed in a large aperture in the stern as to admit of its being occasionally taken up, draws the attention of the reader to the annexed plate, where the rudder seems to be triced up, apparently to make room for the cables ; and he also gives some curious information respecting the internal construction of these vessels. The hold of the ship is divided into many compartments, made water-tight like the bottom, there being sometimes as many as sixty of these warerooms in a large vessel ; they have no communication, excepting with the well in the centre ; wherefore, if the ship should spring a leak in any one of these chambers, and it should not be found possible to reduce the water, that cavity alone would fill, and the buoyancy of the vessel would not be materially affected.

The Chinese are little skilled in the art of navigation. It is now proved beyond a doubt, that they were in possession of the compass long before it was known in Europe ; but they have no other instruments worthy of notice, and it is very problematical whether they were ever guided by a chart. Yet, in despite of the ignorance which the mariners of the Celestial Empire manifested concerning latitude and longitude, their want of acquaintance with the heavenly bodies, and the dangerous tempests which frequently agitate the ocean, they seem to have always put to sea with great confidence, carrying their trade as far as Batavia, and even to more distant places.

The internal commerce of China is very considerable ; and from Canton, which is the great emporium of the empire, the products of distant provinces find their way to every part of the globe. Kwang-tung sends to the metropolis silks, rice, fish, salt, fruits, vegetables, and various kinds of wood, silver, iron, and pearls in small quantities, cassia, and betel nuts. From Fah-keen come the black teas ; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass-cloth, and a few mineral productions ; woollen and cotton cloths of various kinds : wines and watches are sent in return to this province. Che-heang sends to Canton the best of silks and paper ; also fans, pencils, wines, dates, golden-flowered brocades, and lung-ting-cha, an excel-



Engraved by W. P. Lloyd

Designed by Capt. Chapman, Royal Engineers

Designed by W. P. Lloyd

THE CELEBRATED HINDOO TEMPLE AT POOLACHER, IN MALABAR

lent and very costly tea. There are likewise, from other provinces, fruits, drugs, dates, skins, and deer's flesh, gold, brass, iron, tin, musk, feathers, quicksilver, birds, precious stones, honey, hemp, indigo, and chinaware.

The junks trading to Batavia are laden with cargoes of teas, raw silk, piece goods, varnished umbrellas, iron pots, coarse chinaware, sweetmeats, nankeen, paper, and many minor articles. They also carry out considerable numbers of emigrants: for, though the Chinese government does not sanction the departure of its subjects as settlers in foreign countries, numbers are to be found living under the protection of the authorities in all the European colonies of the East. A whole street in Calcutta, named the Cossitollah, is chiefly tenanted by Chinese shoemakers, a frugal, industrious race, who sometimes acquire very large fortunes, which in few cases, if they return to their own country, are they permitted to enjoy in peace. A hakeem, or doctor, has accompanied them to the Bengal presidency, who, notwithstanding the profound ignorance of the science which distinguishes the professors of the healing art in China, and the ease with which the best medical aid is procurable in Calcutta, carries on an extensive practice, and may be seen every evening on the public drive, seated in an European chariot, which, though not quite so magnificent as some which figure on the hackney-coach stands in London, nevertheless forms a most respectable equipage in Bengal. Chinese natives emigrating to the islands, succeed even better than those who have to cope with the thrift-loving Hindoos of the continent; and the residents of Batavia carry on a very considerable trade with the mother-country in birds' nests, Malayan camphor, *bich de mar*, tin, opium, pepper, timber, leather, hides, gold, and silver.

THE CELEBRATED HINDOO TEMPLES AND PALACE, AT MADURA.

THE singularly interesting remains represented in the accompanying engraving, occur in the immediate neighbourhood of the ancient city of Madura, which is situated in the southern Carnatic, and was formerly a place of very considerable importance.

Madura was celebrated as the seat of learning in this part of the world, its college being famous all over the East, and, previous to the changes which took place after the Mohammedan conquest, exercised a strong degree of influence over the entire of the native population. It continued to flourish during seven centuries, its institutions securing to both male and female children (for the sex was not degraded in those days) the advantage of a liberal education. By the rules established at the foundation of this college, every person, without respect to caste, was eligible to become professors, upon showing the requisite qualifications; and at a somewhat late period, when the prejudices of the Brahminical faith had become more confirmed, two persons presented themselves,

who were Pariahs, a brother and sister. An attempt was made to exclude these candidates; but, confidently appealing to the laws passed on the establishment of the college, and being found to excel all other competitors, they were elected, and continued to be at the head of the institution during the remainder of their lives. Tunvaluver, the brother, and the author of many distinguished works in the Tamil language, became the president; and to Avvia, the sister, the country was indebted for the best elementary treatises which ever appeared, her productions being to this day the class-books of the scholars of the highest rank and caste in all the Hindoo schools in the peninsula of India. It is worthy of remark, that the neglect of female education, and the moral slavery to which the women of India have been reduced, have exerted a very injurious effect on the condition of all classes of society—learning has declined, and the character of the people has suffered in proportion.

In the education of their women, the Hindoos were influenced by the soundest principles, justly observing, that to the sex the care of the male children must necessarily be entrusted at a period of life in which they would receive their earliest and strongest impressions. Had this wise system continued, India would have presented a very different aspect at this time; but in adopting Mohammedan prejudices, it has effectually prevented the advance of knowledge, and the progress of civilization and refinement.

The ruins at Madura are objects of particular interest in the present day, on account of the attempts which are making to revive learning in the East, and to restore the college at this place to its original splendour. In consequence of the influence which was exercised by this college for seven centuries over the Hindoos in the southern peninsula of India, two celebrated Jesuit missionaries, Robertus de Nobilius, and Beschi, flourishing in the seventeenth and eighteenth centuries, formed plans for its revival, but, owing to dissensions in their order, were unable to carry them into effect. The father of Sir Alexander Johnston, and the late Colonel Mackenzie, who resided at Madura in 1783, having procured an account of the ancient college, and copies of the plans of Robertus de Nobilius and Beschi, in that year formed a plan of their own for the revival of this college; and Colonel Mackenzie, who was an officer of engineers, and who was then superintending the building of the house for Mr. Johnston, which is known at Madura by the name of Johnston's House, and which is now the property of Sir Alexander Johnston, at the request of Mr. Johnston laid out this house in such a manner as should enable him, whenever an opportunity might offer, to convert it into the Hindoo college which he had planned. No such opportunity, however, occurred during the lives of Colonel Mackenzie and Mr. Johnston; but, the house being the property of Sir Alexander Johnston, he subsequently offered to make over all right which he possessed in it, according to the original plan of his father, to any individual or society who might agree to carry that plan into effect; with this design he entered into communication with a society abroad, who entertained the intention of sending out to Madura six men eminently distinguished in different branches of science, for the purpose of establishing themselves at Madura, educating the Hindoos of that part of India, and circulating amongst them the arts and sciences of Europe.



SECRET

Engraved by permission of Capt. Audley from his large "war" note, colored

ATTENTION TO THE FOLLOWING

In addition to their magnitude and splendour, the buildings delineated in the accompanying engraving, are remarkable for their dissimilitude to the general style of Hindoo architecture. Upon inquiry it has been ascertained, that the departure from the usual mode exhibited in some portion of the palace was occasioned by the suggestions of the Jesuit missionary, Robertus Nobilius, before mentioned, who, with a view to the introduction of the religion which he advocated, recommended the ornamental appendages of angels, whose appearance has puzzled many of the learned, surprised by the confusion of various styles, which, however, notwithstanding their departure from recognized rules, give to the whole an imposing character.

The great temple covered an amazing extent of ground, and, in addition to the numerous shrines dedicated to the favourite deities; Trimulnaig, the founder, erected a magnificent choultry for the accommodation of travellers and wayfarers within its walls. These remains are now beginning to excite a very great degree of attention, and drawings illustrative of them have been sent to Rome, a place which will probably furnish many scientific and intellectual travellers, anxious to further the views for the dissemination of knowledge, now directed to so interesting a portion of the British empire in the East.

SASSOOR, IN THE DECCAN.

THE most remote and secluded places in India frequently display to the astonished eyes of the European traveller scenes of beauty and of splendour, which, if situated in any other country, would attract crowds of tourists to the spot. Imagine the surprise of a party journeying through a tract of country of no great celebrity, when suddenly coming upon a scene like this which is represented in the engraving. There splendid ghauts, shrines, and temples arise at the confluence of two inconsiderable streams; a circumstance which in the eyes of the Hindoos always invests the spot in which it occurs with peculiar sanctity. This junction takes place near the fortified hill of Porrundah, to the south-east of Poonah. The principal temple is dedicated to Mahadeo, under another name, and is surrounded by several shrines, sepulchral monuments, and memorials of the immolations of widows on the funeral piles of their husbands. Although very few Hindoo castes bury their dead, in many instances the ashes are collected, and preserved in buildings prepared for their reception; while the burning of widows is esteemed so honourable, that it seldom fails of being properly commemorated. The valley of Sassoor is a sort of oasis in the desert, the adjacent country being singularly rocky and barren; the contrast therefore of its splendid buildings, its cool transparent waters, and the fine trees which have been carefully planted in the surrounding gardens, produces a striking effect upon the eye. The adjacent walled building is a palace of one of the great Brahmin family of Prorundhuxee, whose fortunes for upwards of a century

have been closely connected with those of the Peishwas, princes who have made a very conspicuous figure in the affairs of the Deccan. Like many other buildings of the same description, this palace is strongly fortified, and in 1818 its garrison held out for ten days against a division of the British army. The covered carriage in the foreground is a representation of a native equipage, much in request with females of rank, called a Rhat, or Rheta; it is drawn by two milk-white bullocks, the favourite colour of these animals, and the canopy of fine scarlet cloth is ornamented at the top with a gilt pineapple, while two Mahratta horsemen form the escort.

The usual idlers of an Indian ghaut, are to be seen bathing, praying, gossiping, or drawing water, together with the never-failing Gossain, who may be distinguished by the flowing drapery, which he holds up over his right arm. Beyond the steps of the ghaut, under the spreading foliage of some pine-trees, the small camp of the European party, to whom we are indebted for a sketch of this beautiful scene, appears a proof of the excellent taste shown by the servants of an Anglo-Indian establishment, who generally contrive to pitch their tents in some peculiarly delightful place.

The neighbouring town of Sassoor contains a considerable number of substantial brick and stone buildings, and the adjacent fortress of Porhunder commands a very fine view of the surrounding country, which is seen to great advantage at sunrise. The valley in which both the town and the fortress stand, is richly cultivated, being watered by those fertilizing streams, which in India are so highly valued as to become objects of veneration. Hence the beautiful pagodas which rise upon the banks, affording, with their accompanying ghauts, a scene of recreation and enjoyment to every class of the inhabitants, and offering to the wayfarer rest and refreshment.—If we trace the institutions and superstitions of the Hindoos up to their true source, we shall find that they originated in very natural and laudable feelings; and it must ever be a source of regret to the philanthropic mind, that so good-intentioned a people should not have been guided by true lights, and that their religious enthusiasm should have been perverted and thrown away upon idols.

T I G E R I S L A N D.

THE most famous fortress in all China is that on Tiger Island; and the narrow opening in the Canton river, which is protected by an amazing number of cannon, is designated Bocca Tigris, or the Tiger's Mouth.

The great estuary of the Canton river, which, opposite or near to the Factories, assumes the name of Chou-keang, or the Pearl river, is contracted between the forts of Chuanpee or Shakok and Tycocktow (Great Rising Head,) into a channel of about two miles in width. From the former of these points, the coast trends eastward, embracing the shallows known as Anson's Bay, to the batteries of Anunghoy (Woman's Shoe,)



just three miles from Chuenpee. Above Tycocktow are two rocky islets, South and North Wantong, between which and Anunghoy, rather less than two miles' distance, is the celebrated throat of "Tiger's Mouth," and about two miles farther up the river, is situated Tiger Island, or Ty-hoo-tow. Anunghoy batteries have always been strongly garrisoned, and, at a recent period, mounted one hundred and forty pieces of ordnance; the batteries of North Wantong, immediately opposite to them, mounted one hundred and sixty-five. Between the islet of South Wantong and the new fort of Anunghoy, a boom, consisting of powerful iron chains, partially sustained by wooden rafts, was raised at sunset. At this fort vessels were required to produce their permits; and those that happened to arrive in the Bocca after the boom was raised, were under the necessity of continuing outside until daylight. These forts were undoubtedly constructed more with a view of terrifying merchantmen, and extorting tribute, than with an expectation of obstructing an armed force: and Keshen, in his memorable defence, lays this fact before his imperial master. Whether, however, the commissioner's statement was advanced in mitigation of punishment for his faults, or whether he spoke the historic truth, the forts of Bocca Tigris have not been able to check the British sailor, for the passage has been repeatedly forced by our vessels. When Lord Napier, the British Commissioner-General at Canton, became apprehensive of insult, he ordered the *Andromache* and *Imogene* to pass Bocca Tigris, and ascend the river to Whampoa. This achievement was performed with little difficulty, the discharge of a few broadsides having completely silenced the enemy's fire, without any material injury to the works: these were spared, to add still further glory to the British arms at no distant period.

In the commencement of the year 1841, our envoy, disgusted by the faithlessness or fickleness of Chinese functionaries, directed the resumption of hostilities; and, in consequence of this determination, Commodore Sir J. G. Bremer was directed to take and destroy the forts of Anunghoy and Wantong, and force the passage of the Bogue. With a fleet of twelve sail-of-the-line and four steamers, even a less gallant officer would have felt little apprehension for the result; but the style in which these orders were executed, has justly associated the commodore's name with those of our naval heroes. The forts on North Wantong were cannonaded by the *Calliope* and *Samarang*, while a battery of howitzers, established on the South island, a position most unaccountably neglected by the Chinese, opened their fire simultaneously. The quickness and precision of English gunners soon overpowered the brave efforts of the enemy; in a few minutes they were seen flying from their post, and a landing was effected without opposition. The scene of inhumanity that followed will always remain a subject of much regret to our brave officers. In endeavouring to escape from the works, the Chinese had fallen into the trenches, which were literally filled with them, and in that helpless condition they implored for mercy. In vain did our generous officers menace, command, entreat the sepoys to spare the prostrate foe; either from a settled hatred of the nation, or ignorance of the language in which the orders were given, they continued to fire without mercy upon these unresisting and defenceless masses of human beings. While this dreadful tragedy was being enacted, Sir H. Le Fleming Senhouse had been

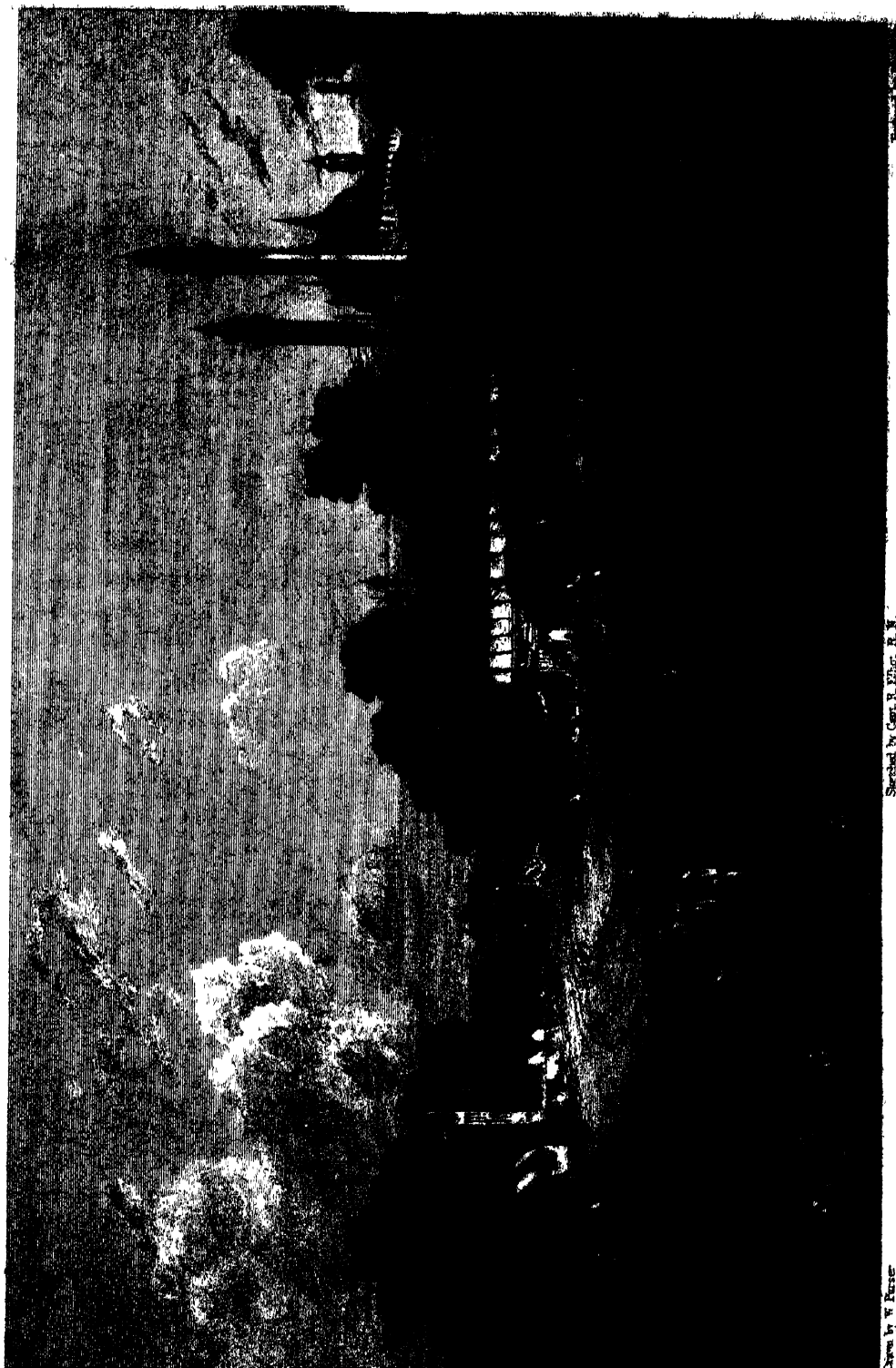
equally successful in his attack upon Anunghoy; and by the united exertions of these divisions of the expedition, the Bogue forts were captured and destroyed, the charm of their invincibility dissolved, British superiority in the art of war demonstrated, and the foundation laid for those concessions by China, which may yet terminate in a sincere alliance of esteem and friendship between the conquerors and the conquered.

The large vessel in the plate represents a Chinese war-junk, the invention of a barbarous era in naval architecture, and which has sustained no improvement from the contemplation of the vastly superior models which the commercial visits of foreign nations have so long presented for their imitation.

D E L H I.

THE capital of the Moghul empire, is situated on the left bank of the river Jumna, in lat. $28^{\circ} 40'$ north, and lon. $77^{\circ} 5'$ east, about nine hundred and eighty miles to the north-westward of Calcutta. The subject of the present plate is taken from the modern city, or Shahjehanabad, the designation by which it is distinguished by the natives, who have not yet fallen into the European habit of calling it New Delhi.

In common with all other Indian cities, there is a mixture of meanness and magnificence in every avenue, which conveys melancholy notions of the decay of the place; but, with the exception of the fortunes of the king, which have fallen to a very low ebb, modern Delhi may be said to be in a flourishing condition. Its nobles and merchants are wealthy, and, in a population of nearly 200,000 souls, there is much less of abject poverty than is to be seen in the capitals of independent states. The gateway represented in the engraving affords a beautiful specimen of the Moghul style of architecture. Its tall, graceful minars, with the open lantern-like cupola on the top, the massive hall of entrance, battlemented, and crowned with cupolas, appear to great advantage in the wide area partially shaded by trees, which spreads itself in front. Though crowded in some parts, the city of Delhi boasts broader avenues than are usually to be found in Eastern towns, in which the principal thoroughfares are seldom little better than lanes. The Chandry Choke, or Silver Street, leads into the open space which forms the foreground of the plate; it is wide and handsome, and, being shaded by trees and watered by a canal, which runs down the centre, might afford an agreeable promenade, were it not for the native indifference to comfort. Accustomed to live in an atmosphere of flies and dust, the inhabitants of Delhi are not at the trouble of doing anything to alleviate these nuisances, and strangers, who are anxious to regale themselves with the sights, must make up their minds to be suffocated and smothered. The Chandry Choke always exhibits a lively spectacle; the houses on either side are irregular, some being stuccoed, flat roofed, and of more than one story, the residences of persons of wealth; others are of more crazy materials, looking as if



Showered by Capt. R. E. E. R. R.

View by W. E. E. E.

they could not stand against the nimboons which occasionally sweep through the city, a line of shabby shops succeeds, then an angle of some more imposing building peeps out, and the whole is intermingled with trees. This street is usually crowded with a very picturesque-looking population. Delhi being a grand mart of commerce, multitudes of persons resort to it from the most distant provinces; rare birds from the hills in cages, cheetahs hooded and led along by their keepers, Persian greyhounds, and Persian cats, are exposed in the streets for sale, the venders sitting or walking perfectly indifferent to the multitudes of hackeries, the strings of camels, the columns of elephants, and the troops of horses which jostle their way through dense throngs of pedestrians, engaged in chaffering, bargaining, quarrelling, or in their various trades, which are carried on in the open air outside the houses. Though the sight is both striking and novel, it requires strong nerves to bear the heat, the glare, and the noise. The gaudy colours of the dresses worn by the Moslems and Hindoos, when seen under the beams of a mid-day sun, are exceedingly dazzling; glittering scull-caps, stuck upon one side of the head, are much affected by the Mohammedan dandies, and yellow and pink enter largely into their costume; but if the sight is wearied by gazing upon the vast numbers of showy figures on horseback, or on foot, mounted upon various animals, or lounging over the balconies and balustraded roofs of the houses, other senses are not less strongly assailed; the noise is absolutely stunning. In addition to men's voices raised to their highest pitch, shouting, hallooing, or talking in all the tongues of Babel; there is the creaking and rumbling of ungreased wheels, the braying of horns, the beating of tomtoms, the neighing of horses, groans of camels, and trumpeting of elephants, mingled with the screams of birds, and the sharp, short roars, or occasional growls, of the hunting-leopards: while such a fume arises from the garlic, and other unodoriferous articles employed in the cookery, that the effluvia is almost overpowering. Frequently the confusion is heightened to a tumult by the uproarious progress of the suwarree of some native of rank. The great man sits at his ease on the back of a tall elephant, or lolls lazily in his palanquin, in either case perfectly indifferent to the inconvenience or damage which his retinue may occasion. A promiscuous throng, some on camels, some on horseback, and many on foot, clear the way before him, rushing onward, brandishing their weapons or their maces, and making his titles heard above the din and clamour which would defy less stentorian lungs. Such is a faint picture of the streets of Delhi, which with their itinerant musicians, their tapestry hangings flowing in long draperies from the tops of the houses, their striped purdahs or curtains, the clinking of makers of hardware, and the glitter of their brass and copper vessels in the sun's rays, must be seen, to be duly appreciated.

The walls of the palace are encircled by the open area described in the plate; they enclose a very considerable portion of ground, containing a great variety of buildings more resembling an irregular town than a palace; quadrangle succeeds to quadrangle, intermixed with ordinary houses, dilapidated stables, and mud huts of the meanest description. Little of the splendour which once surrounded the throne of the Moghul emperors has remained to the unfortunate family who now hold the poor remnant of

a once glorious sceptre. The Dewanee Khas, a beautiful open marble pavilion in the hall of audience, still excites the admiration of those who pay their respects to the fallen monarch; but the gems and gold which adorned the peacock throne, and which were estimated at twelve millions of English money, disappeared with Nadir Shah; and since his visit, the magnificence of the palace has dwindled yearly. Adjoining the palace, and connected with it by a bridge, is a fortress-like building of dark red granite, built in the sixteenth century, under Selim, and named after him Selimgurgh, which for many years served as a prison to those who had incurred the royal displeasure. The largest of the towers, called Shah-boorg, royal tower, is peculiarly attractive to an English eye, in consequence of a picturesque incident attached to it. Mirza Irwann Buckt, heir-apparent to the throne, made his escape from it in 1784, being let down from one of its windows by the turbans of his followers, unrolled and made into a ladder; reaching the ground in safety, he sought protection from the British government.

The English language has made greater progress at Dethi than in any other city of the upper provinces of India; it is no uncommon circumstance for strangers in the European dress, in quest of lions, to be greeted by respectable-looking inhabitants in their own tongue. "Good morning," or "How do you do, sir?" are the usual salutations; these persons have received their education in the English college established in the city, an institution which is likely to attract a greater share of government patronage than it has hitherto enjoyed. To the intelligence and good conduct of one of its students, Lieutenant Burnes has borne honourable testimony, in the well-merited praise which he has bestowed upon Mohunlâl, the faithful companion of his travels.

English equipages and English furniture are in a good deal of request amongst the natives; the horse and buggy are seen to supplant the bullock and rhut, and even the elephant, formerly the conveyances of men of moderate fortune. Prince Baber, the king's second son, appears in public in an English chariot drawn by eight horses, and is fond of substituting the uniform coat of a general-officer for the Hindostanee upper vestment; this, however, he chooses to adorn with two grand crosses of the Bell, one on each breast. Prince Mirza, a younger brother, also drives an English carriage, and the names and callings of many of the shopkeepers are blazoned over the doors in English characters, while the shops themselves are filled with all sorts of European manufactures.



Designed by Cape R. Elliot

ATUNGZEE'S TOMB, ROZAH.

AURUNGABAD, PUNJAB TO ROZAH.

TOMB OF DAURUNGZEE, ROZAH.

PIER, SON & CO LONDON 1869

AURUNGZEBE'S TOMB,—ROZAH.

ROZAH is a small town in the province of Aurungabad, and about fourteen miles from the city which gives its name to the district. It stands upon a highly elevated tract of table-land, the summit of a hill-pass between Dowlatabad and Ellora, and commands a very beautiful and extensive view. Aurungabad appears in the distance; and the bold abrupt conical mound, the pyramidal wonder of the scene, crowned with a bristling rampart, and deeply scarped at the base, the most singular of the hill-fortresses of India, forms a conspicuous object. Dowlatabad is only distant six miles and a half from Rozah, and from no point of view can it be seen to more advantage. The town is approached from a well-paved causeway, twenty-feet wide: it is surrounded by a wall, constructed with great elegance and solidity, and contains numerous relics of its former wealth and magnificence; but the sculptured walls of the palaces of the Omrahs, who in the days of Moghul glory reared their proud pinnacles to heaven, are fast verging to the last stages of decay.

Rozah being the royal burial-ground during the period in which Aurungabad formed the capital of Aurungzebe's dominions, its neighbourhood is thickly strewed with tombs of great and pious men. Probably, in the first instance, its boasting the mausoleums of several reputed saints may have occasioned a monarch, who either felt or feigned the strongest zeal for the cause of Mohammedism, to select it for the place of his own sepulture. The tomb of the last of the descendants of Timur Lung, who maintained the ancestral glory bequeathed to them by that mighty conqueror, rises within the same enclosure in which the remains of a Moslem saint are deposited. The mausoleum of Seid Zin Ul Abdeen eclipses in splendour that of the occupant of the hundred thrones of Hindoostan, and his memory is far more highly revered; Aurungzebe's tomb, though picturesque, has little claim to elegance or grandeur. The monarch's taste and liberality have been called in question by those who suppose it to have been his own work, but the usurper affected great plainness and simplicity in his own person: if, therefore, he was himself the founder of his monument, it was only in keeping with the character he desired to maintain; and if he left the care of his remains to his successors, we cannot be surprised by the scanty honours paid to them. Upon attaining the summit of his ambition, Aurungzebe rendered his dominion acceptable to the people whom he governed; but his public virtues were obscured by the atrocities of his private life, his filial impiety, and the cruel persecution of his more beloved brothers. Though enduring the monarch who ruled with wisdom and moderation, the vast multitude, readily yielding obedience to laws justly administered, detested the man; and, notwithstanding the reputation for sanctity which he strove to acquire, the emperor remains uncanonized; and while his relics are resigned to the care of a few of the most indigent of the priesthood, incense

is burned and flowers are still strewed before the neighbouring shrine. The marble sarcophagus containing the ashes of the last of the conquering Moghuls, is covered with a paltry canopy of wood, which has now a very wretched and ruinous appearance; lamps are no longer lighted before it, and the utmost neglect is visible in every part. Some of the monarch's family repose in the same enclosure, but the whole is little worthy of a visit, except upon account of the unenviable greatness of the name which Aurungzebe has bequeathed to posterity.

SCENE IN KATTEAWAR,—TRAVELLERS AND ESCORT.

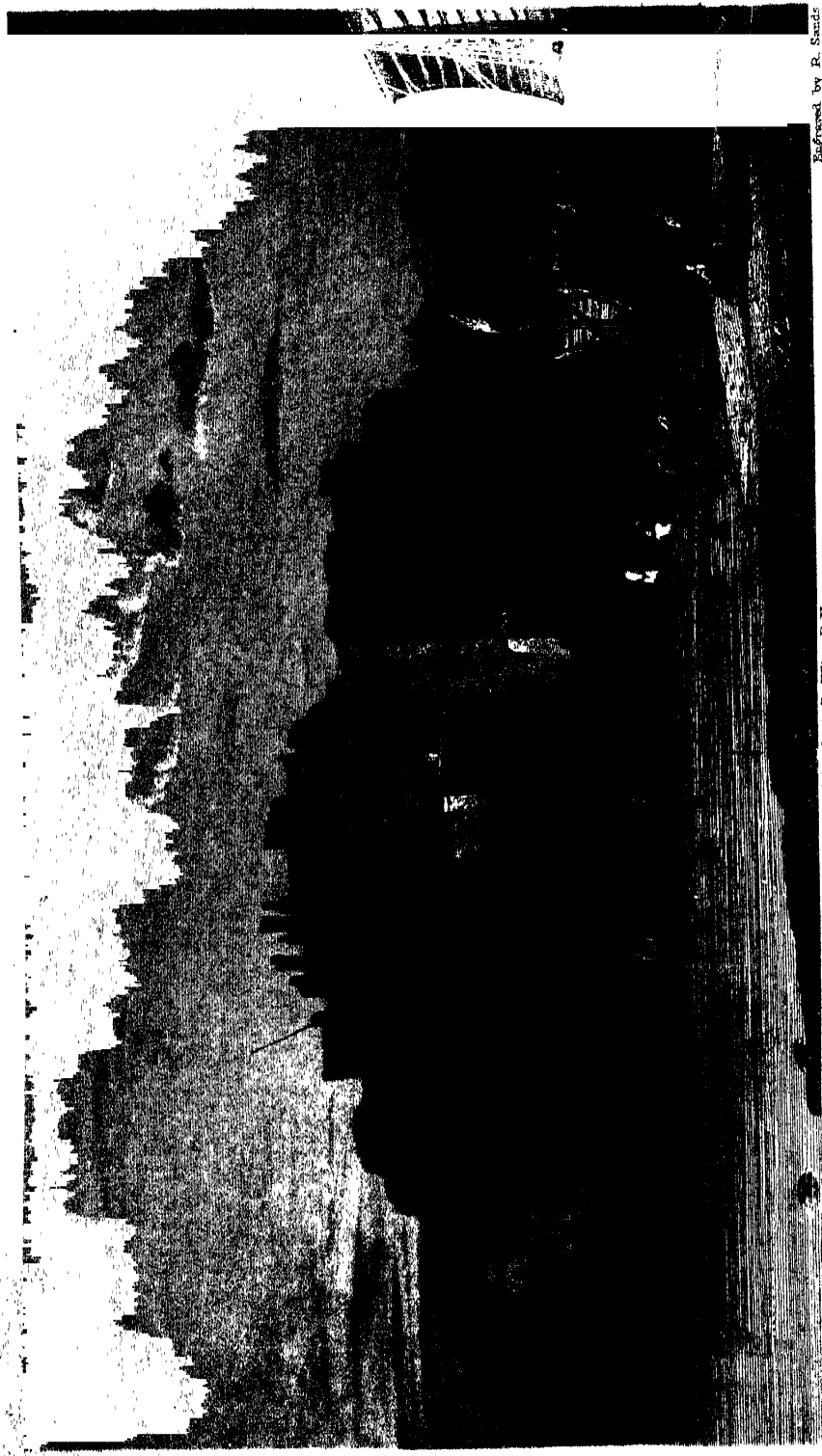
THE unsettled state of the country, tenanted by wild tribes of a very lawless description, renders it necessary that those who undertake long journeys in Guzerat should travel well protected. The scene in the plate represents a party just arriving at the halting-ground, which, in the absence of better accommodation, has been chosen on a plain thickly scattered over with the remains of tombs. The sepulchres of India are so completely devoid of those revolting features which in other countries render them distasteful to the living, that travellers usually make but little objection to take up their abode among them: wells are usually found in their vicinity, and they are generally erected in pleasant places; while during the greater portion of the year, the nights in India are so remarkably fine, that the shelter afforded by a pavilion, open, as the one in the plate, to all the winds of heaven, proves quite sufficient for comfort. Fires are speedily lighted in the evening bivouac, animals unloaded, and the baggage piled in a place offering the greatest chance of security. Each person is provided with food, the Hindoos contenting themselves with a simple meal of grain and vegetables, to which the richer portion add butter and spices. The Mohammedan travellers, though allowed a more generous diet, are well satisfied, when upon a march, with the same materials prepared somewhat differently. Water is the common beverage, which, with the addition of sugar, and the juice of some of the abundant fruits, is easily converted into sherbet. A cloak or blanket, or at most a thin mat or mattress, suffices for the bed, many sleeping as profoundly upon the bare earth, as if they were cradled on the couches of kings. Wealthy persons travel provided with tents; and the night encampment often boasts a great deal more of comfort than persons unacquainted with the climate and manners of the people could possibly imagine.

The name of Katteawar is frequently applied by the natives to the whole of the peninsula of Guzerat, but in reality it only comprehends a portion of the interior. Accustomed to a predatory life, the natives of this district are very reluctantly compelled to relinquish old habits, to which they return upon every favourable occasion. They



Engraved by permission of Cape Government

SCENE IN KATUAWAK...
THE KATUAWAK...
THE KATUAWAK...



Designed by W. Purser.

Sketched by Capt. R. Elliott, R.N.

Engraved by R. Sands

AN OLD FORT AT NEWTOWN.

ANCIENT FORT OF NEWTOWN.

ELLINGTON, NEWTOWN, NEW HAMPSHIRE.

are a bold warlike race, but not numerous; a circumstance partly owing to a practice very prevalent, that of female infanticide. It has been erroneously supposed that the efforts of the British political agents employed for the purpose, and the treaties which they have obtained, have occasioned the abolition of this frightful practice. According to the best-authenticated accounts, it still exists to a very great extent among the higher classes, who, in consequence of the difficulty of procuring suitable matches for their daughters, murder them as soon as they are born. It has been ascertained, that since the year 1820, in which many refractory chiefs were reduced to obedience, and obliged to conform outwardly with the stipulations made by the British Government, not more than one hundred females have been suffered to grow up to womanhood. Until the natives themselves can see the enormity of this crime, no enactments, or representations from persons professing another religion, can ever prevent its commission. Where no other means are employed, neglect will speedily secure the desired end; but in most instances the infant takes its first and last draught in this world, of opium; which sends it immediately to its eternal rest.—More recent statements, however, give some grounds to hope that this horrid practice, hitherto too strong for British power, is slowly giving way before the gentler operation of British influence; and philanthropy may be permitted to indulge the pleasing anticipation, that the day is not far distant which shall see this atrocity yield to the benign inroads of a social revolution, progressing with a rapidity unknown to all preceding ages, and which, we trust, is hastening on the happy period when these “dark places of the earth” shall no longer be the “habitations of cruelty.”

The people of Katteawar trouble themselves little about the distinctions of caste. Rajpoots by descent, and children of the sun, they worship that luminary, but, while equally superstitious with their Hindoo brethren, are not imbued with the same religious zeal. Katteawar is famous for a breed of horses which is esteemed throughout India; and its camels, which come from Marwar, a province in the north of Guzerat, are also considered the finest in India, being taller, more muscular, and believed to be of a more noble character, than any other.

AN OLD FORT AT MUTTRA.

THERE can be no question of the superior pleasure to be derived, in India, by those who, in their travels are enabled to follow the course of the rivers, and to enjoy at ease the perpetual change of scenery which their banks afford. In many portions of the plains of Hindostan there is a good deal of monotony, but the voyagers of the Ganges and the Jumna have their attention continually kept alive by a succession of landscapes of the highest interest. Emerging from a wide waste of waters, rendered more savage by a few islands of sand peering above them, where the huge alligator lies basking in

the sun, or gigantic cranes watch for their prey, the boat suddenly passes some populous village, some romantic city, or some splendid temple, rising in solitary majesty amid encircling woods.

The lofty, dark, and frowning walls of the fort at Muttra, especially when seen against the red flush of an Eastern sunset, have a very imposing appearance from the river. In coming down with the current, it is reached very shortly after it is descried ; but in toiling up against the stream, full leisure is permitted to gaze upon the massive bastions which have in former times successfully opposed the hostile projects of the surrounding chieftains. This castellated edifice stands upon the western bank of the Jumna, and was in former times a place of great strength : its appearance is still formidable, and its walls cover a large extent of ground, containing many buildings of various degrees of interest. Amongst the objects of curiosity to be found within the gates, are the remains of an observatory built by Rajah Jye Singh, a sovereign of Jeypore. The once beautiful and still striking relic of feudal power at Muttra has been, like many other castles and fortresses of British India, allowed to become the prey of time. The necessity, formerly so great, of furnishing every district with defences against the sudden attacks of numerous predatory hordes, no longer exists. Even previous to the fall of Bhurtpore, the garrison of the neighbouring cantonments sufficed to keep the most turbulent spirits in awe ; and since that far-famed citadel has been stormed and taken, none of the native princes of India can venture to entertain a hope of recovering the power which has been wrested from them, in their quarrels with each other, by the strangers who rule the land.

Muttra is a stronghold of Hindoo superstition : previous to the early Mohammedan conquests it was a city of great sanctity and importance, revered as the birth-place of Krishna, the Hindoo Apollo. Its splendid temples and shrines, in which the idols were of pure gold, are supposed to have tempted Mahmood of Ghizni to invade the country. He carried off their treasures : and the immense value of the spoil with which he loaded his camels, inviting others to follow his example, the temples were soon plundered of all that he had either left or overlooked, and in these days not a vestige is to be found of the jewelled ornaments formerly so profusely lavished upon the idols of Hindostan. Mahmood, in the fulfilment of the duty enjoined to all true believers, overthrew the principal pagoda at Muttra ; it was afterwards rebuilt by Rajah Beer Singh Deo, of Oorcha, who expended thirty-six lacs of rupees in the erection. Aurungzebe, a bigot not less zealous than his predecessor, destroyed the temple a second time, and constructed a mosque with the materials on its site, which may vie in splendour with those of Delhi and Agra. But the Moslem conquerors, though planting the crescent upon the prostrate ruins of heathen altars, could not succeed in rooting out, or even diminishing, the spirit of idolatry, or the worship of wood and stone ; which existed in its fullest extent at the period in which the city fell into the hands of the British Government.

The Scindiah family had become possessed of Muttra towards the conclusion of the eighteenth century, the descendants of Aurungzebe being incapable of keeping

together the vast empire which he had acquired. It surrendered without resistance in 1803 to Lord Lake, although it was then the head-quarters of General Perron, commandant of Scindiah's army, who had strengthened the fortifications, and put it into a position of defence. According to the policy which we have always pursued in our conquests in India, Lord Lake not only protected the persons and spared the property of the inhabitants, but also showed respect for the prejudices of their religion. He commanded his troops to abstain from the slaughter of bullocks, and it is only lately that beef has been killed and eaten in the neighbourhood of this abode of the Brahmins. The Hindoo temples contained in the city are, as it may be supposed, very numerous; though inferior in point of size, and the grandeur of their design, to the places of Brahminical worship, which excite wonder in some other parts of India, they are finished with great elegance; and the architectural splendours of the Ghauts, with their accompanying pagodas, at Muttra, exceed in beauty the numerous superb landing-places which spread themselves on both sides of the Jumna, and are to be found adorning its wildest solitudes. The city is well built, after the Indian fashion; many of the houses are constructed with much solidity, the walls being massive and lofty, and embellished with richly-carved ornaments in wood and stone: its principal distinction, however, consists in the troops of monkeys with which the whole of its avenues swarm. These creatures are to be seen everywhere, and, as at Bindrabund, are said to know their own districts, none daring to intrude upon the quarters of their nearest neighbours. At both places, young European officers are frequently tempted to give a few rupees to the Brahmins, to provide a feast for the tribe under their immediate protection. The sight of the provision attracts many eyes, but, though wistfully regarding the good things spread out before the lawful owners, those living across the border, aware that they have no right to partake, keep at a respectful distance, and make no attempt to seize a share. Monkeys are revered by the Hindoos in consequence of one of their religious fables, in which Humaioon is said to have led an army of these animals to the assistance of their god Rama, when worsted in his conflicts with the great Ravana. Paroquets, peacocks, pigeons, and Brahmanee bulls, are almost equally abundant, but, with the exception perhaps of the latter, not half so troublesome as the monkeys, which are considered a nuisance even by the Hindoos themselves. There is no possibility of keeping them out of any place which they choose to invade; they climb upon the tops of the houses, descend into the interior courts and gardens, perch upon the walls and door-posts, and assail the passengers below with missiles. Few persons have rambled through the streets of Muttra without experiencing this kind of annoyance from a race prone to every sort of mischief. To kill or maltreat these disagreeable neighbours would even now be attended with very serious consequences. Not many years ago, two young officers who fired at a monkey at Bindrabund, were drowned in the Jumna, in the vain attempt to escape from the rage of an exasperated multitude pursuing them to their destruction.

Muttra during a considerable period was a very important station to the British government, and, as long as the frontier was limited to its neighbourhood, it was

garrisoned by a large brigade of troops. Since the occupation of Neemuch and Nusseerabad, and the vast extent of territory which we have acquired in remote districts, it has dwindled into insignificance. The troops have been greatly reduced in number, and the utmost quietude and tranquillity now reign, though it is surrounded by a multitude of native chieftains, who may be supposed to be the least inclined, amid all the people of India, to submit to a government which precludes the hope of their regaining the despotic power over life and limb which they formerly exercised. The fort at Muttra, though no longer required for the purpose of defence, might still be rendered useful in some mercantile capacity; and we trust that the introduction of commercial speculations will preserve this and similar edifices from the fate which must befall them, unless the progress of decay shall be speedily arrested.

ASSER MAHAL, BEEJAPORE.

THE accompanying plate affords a representation of one of the numerous palaces now in the last stage of ruin, which embellished the once flourishing capital of Beejapore: it stands upon the edge of a broad moat, which encircles the citadel in the central quarter of the city, and a part wherein the progress of decay has been more rapid and extensive than in almost any one of the desolate avenues of this deserted place. We learn from scattered notices in Ferishta's history, and from other sources, that the riches of the chiefs and omrahs of the Adil-Shah monarchs of Beejapore were not inferior to the displays made in any other Mohammedan kingdom of India; the concourse of elephants, in particular, those imposing adjuncts of barbaric show, was very great. We hear of studs consisting of three hundred of these animals; and in no place could they be shown to more advantage, or amid more splendid accompaniments, than the lofty towers, gigantic domes, and soaring pinnacles of Beejapore.

This place was distinguished for its feasts and festivals, more especially for the celebration of the Mohurram, which the great majority of the inhabitants, being Sheeas, kept with the greatest degree of solemnity and splendour. Yusuf Adil Shah, the founder of the kingdom, set an example of toleration, which was almost invariably followed by his successors. Inquiring of Mowlana Gheias-ood-Deen, a celebrated Persian Moollah, who had obtained a high reputation both for his learning and talents, and the purity of his life, which was the best of all the numerous sects of Islam; that devout person replied, "Suppose a great monarch to be seated in a palace with many gates leading to it, and through whichever you enter you see the king, and can obtain admission to his presence—your business is with the prince, and not with those at the gate." Some of Yusuf's followers, being Soonees, were inclined to withdraw when they saw that their master had adopted the religious opinions of their adversaries, but

he detained them in his service by a promise of the free exercise of their faith ; yet, notwithstanding this indulgence, so great was their animosity against the rival sect, that the king was obliged to watch narrowly over the chiefs of the Soony persuasion, who, encouraged by the determined hostility of other Mohammedan nobles established in the Deccan, could with difficulty be kept to their allegiance.

The annals of Bejapore contain some very curious instances of the political influence and the bold interference of women in affairs of state ; for, notwithstanding the jealous exclusion of the Mohammedans of females from any part of the government, and the little weight which they permitted them to have in society, they contrived to take a very active part in the intrigues and revolutions of the court. The queen-mother saved her son Ismael Adil Shah from the usurpation of the regent Kumal Khan, to whose care the administration of the affairs of the kingdom had been entrusted during the minority of the young prince ; the method taken was that of assassination, and she adroitly contrived to make an old woman, who had been placed as a spy over her, and who was devoted to the regent's interest, one of the principal, though unconscious, agents. The design, though successful as far as the despatch of Kumal Khan was concerned, had been nearly frustrated by the spirited measures taken by the mother of the regent, who concealed her son's death, brought the body out, dressed, and supported upon pillows, at an open balcony of the palace, to receive the homage of the nobles, and advised her grandson to repair instantly to the royal residence, and seize the person of the young king. The queen-mother, imagiuing from this movement that Kumal Khan had escaped the dagger which had been aimed at his heart, would have temporized, had not Dilshad Agha, the young monarch's foster-aunt, another high-souled and talented woman, came forward with her counsel. She told her auditors, that, in such a crisis, valour and fortitude would be of more avail than submission ; ordered the palace gates to be shut ; sent to the foreigners in her retinue, who had lately accompanied her from Persia, to inform them of the danger to which their sovereign, who was their countryman, was exposed from the ambition of Kumal Khan ; stated that the palace was surrounded by the usurper's forces, who were advancing to put the king and all the royal family to death ; and adjured them, if they were men, not to heed the superiority of numbers which the enemy could bring against them, but to stand up valorously for their prince, and overthrow the traitor, who, by the Divine blessing, would be punished for ingratitude, accursed in the eyes of God and man. The foreign guards instantly drew their weapons in defence of their young sovereign, and the queen-mother, together with Dilshad Agha, assumed men's attire, and appeared upon the walls clad in mail, and armed with bows and arrows, but still wearing their veils. The boy-king, Ismael Adil Shah, accompanied them, attended by a Turkey female named Moortufa, who held the yellow umbrella, the emblem of sovereignty assumed by his father, over his head. An animated conflict commenced, but, though the females fought with ardour, their little party must soon have been cut to pieces, had not Dilshad Agha, with the skill of an experienced general, despatched messengers over the walls to all the Toorks resident in the city, and assisted those who attended the summons to scale the terraces

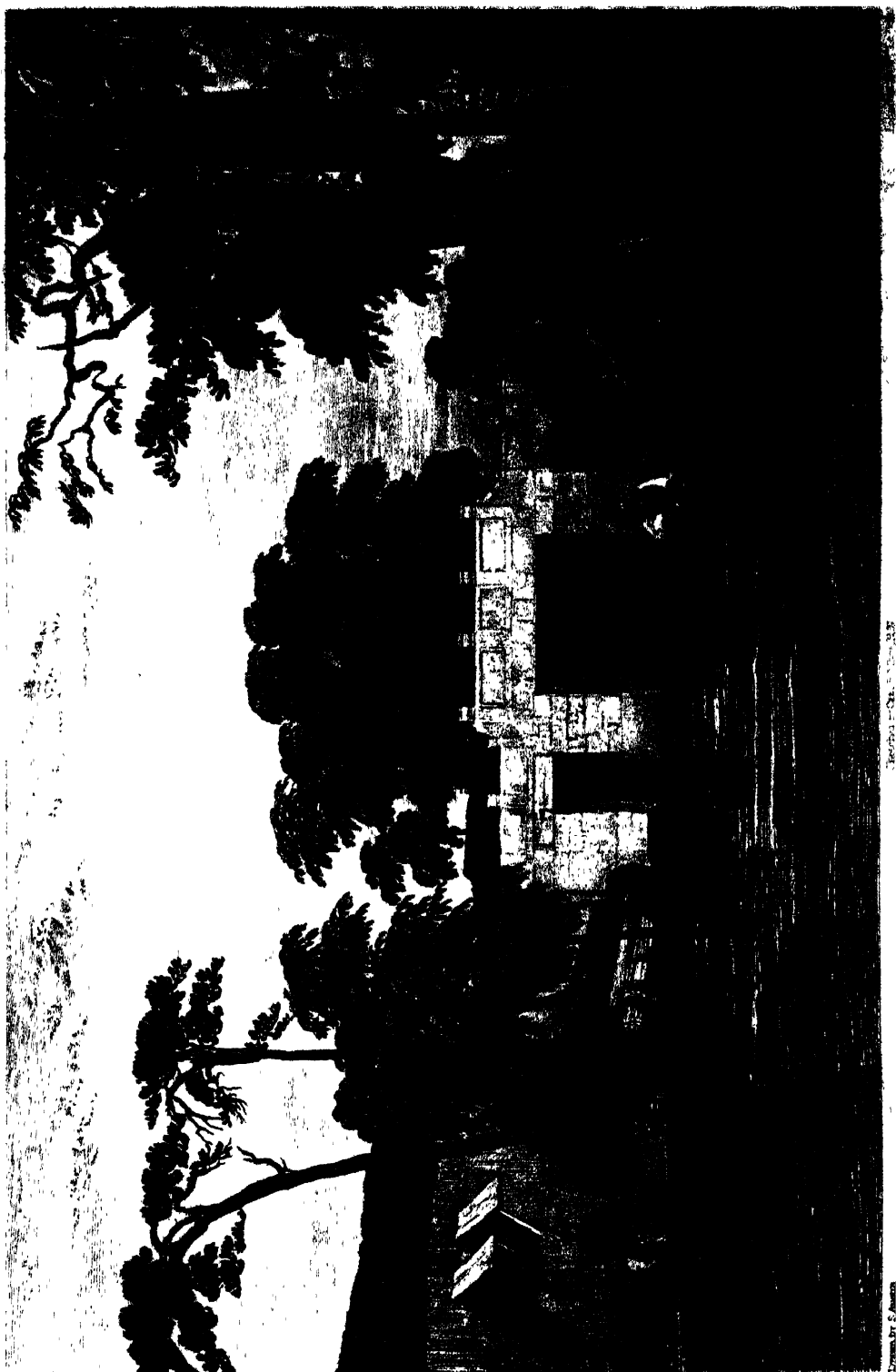
by means of ropes. The outer gate was forced, but Dilshad Agha gallantly repulsed the besiegers; and the young king, perceiving that Jufdar Khan, the regent's son, had crouched down to avoid a flight of arrows by which he had been wounded, rolled a heavy stone upon his adversary's body, and victory soon afterwards declared in his favour.

M A H C H U N G K E O W.

THE peculiar beauty of the Chinese bridge, and its adaptation, for the purpose of ornamental embellishment, to landscape gardening, have long ago occasioned its introduction into English parks and pleasure-grounds. The elegant specimen afforded by the accompanying plate occurs in the immediate neighbourhood of Canton. It spans a stream which falls into the river on the side opposite to that whereon the city is built, and within the narrow limits permitted by a jealous government to be perambulated by European strangers.

There are few places in which inland navigation is carried on to a greater extent than in China. The Imperial, or Grand Canal, is a work of unparalleled magnitude, and the city of Canton might be styled the Venice of the East, on account of its being intersected in every direction by artificial rivulets. The bulky portion of the merchandise is conveyed to every part of the city by water. A large canal extends along the whole length of the eastern side, another takes a westerly direction; between these two, and communicating with each, there is a third canal, which nearly skirts the wall on the north side, so that boats can pass to and fro, from one to the other. The suburbs are also supplied with several canals, and from these large channels a great number of smaller ones flow, which are called by the Chinese, "the veins of the city." The bridges are numerous; many of them are constructed of stone, and, like the one represented in the engraving, contribute not a little to the picturesqueness of the landscape.

There is some difficulty in ascertaining the precise extent of Canton, the Chinese themselves differing in their accounts of it. Some late European visitants, in making the circuit of the walls, have walked the whole distance in little less than two hours; and, according to their calculation, they cannot exceed six English miles in circumference. The walls are constructed partly of stone, and partly of brick; the former, which is chiefly coarse sandstone, is employed in the foundation and lower portion of the walls, the archways, and the gates; the bricks are very small, and of a soft texture, the economy necessary in the article of fuel preventing them from being more than half baked. In several places, particularly along the eastern side, time and the warfare of the elements have made such serious inroads, that in the event of an attack from experienced engineers, they would offer a very feeble defence, and could not stand an instant



before a besieging army directed by European skill. They are nearly perpendicular in their elevation, and vary in height from twenty-five to thirty-five or forty feet; they do not exceed twenty-five feet in thickness, and in some places not more than twenty. They are the strongest and most formidable on the northern side, the quarter from which hostility is chiefly to be dreaded; a line of battlements extends all round on the summit of the walls, and there are embrasures at intervals; altogether, the whole, though imposing to the eye, is totally deficient in the strength requisite to withstand the artillery of modern times. There are sixteen gates, but as four of them are opened through the wall which separates the old city from the new one, there are only twelve entrances to the outer erection. The suburbs of Canton are very extensive on three sides of the city, spreading themselves to the east over the whole interval between the walls and the river; towards the north, however, there are only a few scattered huts, of the meanest description. The streets of Canton are very numerous, more than six hundred being enumerated in the catalogues published by the natives. Some are long and handsome, but the greater portion short, narrow, and exceedingly crooked; they vary in breadth from two to sixteen feet, but the greater number are about six or eight feet wide, and all are flagged with large stones, chiefly granite; some of the names are very fanciful; the dragon, the flying dragon, and the martial dragon street, the flower, the golden flower, and the golden street, appear amid others of less note. The houses present an infinite variety of architecture, though few are upon a very grand or splendid scale. The principal material is brick, but two-fifths may be said to be of mud, the houses of the Tartars inhabiting the old city being all of this description. Stone and wood are not very extensively employed, but the former is used in the construction of gateways and door-posts; and columns, beams, and rafters are formed of the latter; the floors of the best mansions are paved with marble; in those of inferior splendour, thin tiles are used; but the greater number are composed of indurated mud; few are supplied with glass windows, the substitutes being oiled paper, mica, or shell.

Bricks are manufactured in the neighbourhood of Canton, and brought into the city in boats; they are chiefly of a pale brown, or lead colour, those only that have been thoroughly burned being red; the brown are merely baked in the sun; and the blue, though submitted to the kiln, are not allowed to remain long enough to become hardened, or of a deep colour; they are sold at from three to eight dollars a thousand. The greater number of the houses belonging to the most respectable inhabitants are enclosed in a wall twelve or fourteen feet in height, which completely conceals the interior from the view of the passenger. The outer gate opens into a small court, or ornamented garden, and along the front of the mansion the reception-hall extends, which is frequently only enclosed upon three sides, having nothing but a row of pillars towards the court. These apartments are very neatly fitted up, and supplied with those light and pretty articles of furniture in which the Chinese excel. The grandeur of the superior habitations is displayed more in extent than in elevation, but their numerous courts and avenues do not exhibit long colonnades or noble quadrangles, being cut up into petty details, and having more of grotesqueness than of elegance in their effect. The

handsomest buildings are those belonging to the different hong, or factories, established by foreign nations—that of the English East India Company being finer, and of greater extent, than the whole of the others.

A great part of the city and suburbs is built upon low ground, and flats near the river; and in situations of this description, where the soil is loose and muddy, the houses are raised upon wooden piles, which are necessary to render the foundations secure; some of these appear above the ground, and the edifices erected upon them are of slight materials, principally wood, but in others the piles are surmounted a few feet below the surface by a foundation of mud, brick, or stone, and in these cases the building is completed in the same manner; many are entirely baseless, and during heavy floods these wretched habitations are completely carried away.

The shops are gaily painted, and fitted up with great attention to convenience and comfort, with lacquered sign-boards, and emblems of their various trades, gilt and varnished. At an early hour in the day, the streets are all in commotion, and, amongst the novelties to an European eye, are the tribes of athlectic, half-clad porters, employed in the conveyance of every species of merchandise, whose noisy vociferations, and the throng and jostle which they occasion, create a bustle and confusion not inferior to that produced by the carts and carriages of other cities. The favourite vehicle is the sedan, or chair, borne upon men's shoulders. The bearers are exceedingly nimble, and possessed of powerful lungs; and their warnings and admonitions to the passers-by, the cries of the venders of various goods, the solicitations of beggars, and other clamorous sounds, are quite sufficient to banish all idea of quietude from these crowded avenues. The temples are extremely numerous; some of them are remarkable for their beauty, but the greater number are in a dilapidated state; all are open to everybody, and many serve occasionally as theatres, gambling-houses, and taverns.

The temple of Honan, which rises on the bank of the river opposite to the factories, and at a short distance from them, is exceedingly handsome. Entering through a portico, guarded by colossal figures cut out of granite, representing two famous Chinese warriors, the visitor is conducted into a spacious court, surrounded by very picturesque buildings, planted with fine trees, and adorned with numerous images of Bhoo and his disciples, of all dimensions, some being colossal, and others extremely small. This temple is well endowed, and supports a great number of priests, who, with the exception of a few offerings presented to the shrines, are left to the sole performance of religious worship, the Chinese troubling themselves very little about the care of their souls. Buddhism is not calculated to create anything like enthusiasm on the part of its disciples; it inculcates an utter disregard to all the social duties, separates the parent from the child, the husband from the wife, and recommends a gloomy and sullen abstraction; as the most acceptable act of devotion to a deity for ever wrapped up in solemn meditation.

The national indifference to religion may be partly attributed to the conduct of its ministers. The priesthood of Bhoo has sunk into contempt in China, where its ranks are recruited from the lowest classes, men destitute of learning, and of notoriously

profligate character. The temples, which possess good revenues of their own, are overcrowded with priests; and those belonging to others not so amply endowed, are obliged to pick up a miserable subsistence from charity, often denied, and always grudgingly bestowed. Few are, in these days, distinguished for learning; their zeal for the honour of the god, and their devotion to his service, being chiefly displayed by utter seclusion from the affairs of this world, and a sort of misanthropic contempt of mankind—a mode of conduct which does not excite a very high degree of veneration amongst so lively a people as the Chinese, who, in this respect, differ widely from the more imaginative Hindoos, who are struck with admiration by the sacrifices made by religious ascetics, and load those who are capable of yielding them with little less than divine honours.

The Buddhist priesthood of China assume yellow robes during the period employed in religious worship, which consists of chanting, beating of gongs, counting rosaries, and performing the *ko-tow* before the gilded images of their god. In the immediate vicinity of the temple of Honan, there are pigsties for the accommodation of several pigs, which are allowed to gorge until they die of suffocation from the accumulation of fat, though, before the attainment of this delectable condition, a few are sacrificed at the usual festival held in honour of the god. Thus, Buddhism in China, with its encouragement of infanticide, its ignorant and licentious priesthood, its brutal appendages, and its swinish feasts, appears under a hideous aspect, presenting one of the most fearful mockeries of religion which the world can afford.

The manufactures and trades of Canton are exceedingly numerous, but there is no machinery that can bear the slightest comparison with that of Europe, and, in consequence, no large manufacturing establishments, under one superintendent, are to be found. The Chinese have not yet learned the value of time, or the proper distribution of labour; and commercial speculators are still unacquainted with the best methods of employing capital. About seventeen thousand persons are engaged in Canton in weaving silk, which is a profitable occupation; and it is said that some of the females, who devote their time to the finer kind of embroidery, can earn from twenty to twenty-five dollars per month. Though this and other sources of emolument are open to them, the condition of women in China is extremely miserable; those belonging to the lower orders are, perhaps, the best off, since, notwithstanding their being made domestic drudges, they enjoy their liberty, and are of some importance to their husbands; while the women of a higher class, incapacitated, by the distortion of their feet, from any active exertion, are despised, and regarded as beings of an inferior order. The birth of a daughter is always the subject of regret in China, and, in former times, the luckless infant was cast on one side, and left to take its chance for life during three days after its entrance into the world.

DUS AW TAR,—CAVES OF ELLORA.

THE name by which this excavation is distinguished, is said, by the Brahmins in attendance, to be derived from the representations of the ten incarnations, or avatars of Vishnoo, sculptured in the several compartments around it. The cave occurs in the centre of the range, and the learned have decided that it has no claim to this particular appellation, since all its Brahminical neighbours are equally supplied with delineations of the exploits of the god during his sojourn in this nether world. The subject of the accompanying plate is taken from one of the most perfect remains of the numerous compartments. It represents Siva, who forms the principal figure, in the act of punishing the audacity of a demon, guilty of offering an insult to Parwutee, who, in his character of Ehr Budr, he had espoused. There is so little interest in Brahminical fable, that the mere stories attached to these spirited sculptures can only engage the attention of learned men; the casual spectator loses all curiosity respecting the adventures of the Hindoo gods, in the pleasure derived from the contemplation of the wondrous scene chosen by the followers of Brahma and of Bhood for the worship of their deities.

The Dus Awtar, though evidently, from the multitude of its figures, actively engaged in the affairs of life, a Brahminical temple, is distinguished from other excavations of the same description, by having cells opening into one of its halls, resembling those which are found in the Buddhist caves; figures, in the attitudes assumed by Bhood, adorn the capitals of the pillars in front, and visitors are puzzled and perplexed by the amicable admixture of two religions which have, for so long a period, been at variance with each other. The most diligent inquirer has not ventured to decide which of the two hostile sects possesses the strongest claim to antiquity; it is, however, a curious fact, that the Nerbuddah, a river dedicated to Bhood, and still bearing his name, is considered to this day, by the Hindoos, to be of a more sacred character than the Ganges. It is necessary, they say, that a man should taste of the Ganges, before he can derive any advantage from its waters, but that the sight of the Nerbuddah is sufficient to purify him; and while the inhabitants of the provinces, through which the Ganges takes its course, are reconciled to the slaughter of oxen upon its banks, those in the vicinity of the Nerbuddah attribute all the calamities which have ruined their harvests, to the consumption of beef by Christian and Mohammedan troops stationed in the neighbourhood of that holy river. Crimes, they say, in such a place, were always visited more immediately and severely than elsewhere; and though they had at first imagined that the failure of their crops was occasioned by the indifference of the British government to feminine derelictions, the second marriages of the widows of Rajpoots and Brahmins, they were now convinced that the vengeance of heaven had been aroused by the horrible sacrifice of the sacred animal. Trees were pointed out, which had been withered, in consequence of having had joints of beef hung upon their branches while



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DR. J. W. WILSON, JR., M.D., F.R.C.S., F.R.C.P.

the British troops were stationed in the adjacent cantonments, and none could be persuaded that such a visitation was the natural consequence of a severe frost.

The compartment represented in the engraving occurs in the upper story of the Dus Awtar, in a chamber ninety-eight feet in breadth, and one hundred and two feet deep. It has a flat roof, nearly twelve feet in height, and supported by forty-eight massive pillars, in addition to twenty-two pilasters along the walls, dividing the several compartments, or niches, containing the sculptures, from each other. The whole façade, in front, is open, admitting a more than usual portion of light, and showing off the interior embellishments to great advantage.

THE BRIDGE AT BHURKOTE.

IN travelling through the hill-districts, we are continually surprised into a remark respecting the changeful nature of the scenery on our line of march, and it is impossible to attempt to give even the most brief description of the country, without a constant repetition of the observations to which these sudden alterations in the landscape give rise. The transitions from heat and cold, and *vice versâ*, are frequently very sudden, as we ascend and descend; sometimes dreadfully annoyed by the incumbrance of our clothes while passing through a deep and sunny valley, and envying the freedom of our followers, who make no scruple of divesting themselves of every superfluous garment—and at others shivering with cold.

The features of the landscape are subjected to equally striking mutations: a horrid region of barren rocks, bare and bleak, without a trace of vegetation, surmounted by beetling cliffs frowning in unreclaimed sterility, afford an awful portraiture of desolation and famine; no living creature is to be seen in these dismal solitudes, neither bird nor beast intruding on the rugged wild. The pass threaded, we mount some steep and rocky pathway, and, gaining the summit of a ridge, look down for several hundred feet upon a tangled scene, trees scattering themselves between the rocks, and an impetuous torrent running through them with dash and foam; anon, we emerge into green and smiling pastures, enamelled with flowers and shaded by fruit-trees, and showing some interesting memorial of the ingenuity and industry of man, such, for instance, as the bridge at Bhurkote, which is, in its way, a perfect specimen of the architecture of the Himalayan engineers.

When the stream is too wide to be spanned by single trees, the banks are brought nearly to a level by the means of stone buttresses erected on either side; these are surmounted by rows of stout beams, laid close to each other, one end projecting about one-fourth of their length across the river, and the other secured to terra firma. Over them another row of beams is placed, projecting still further, and supported by those below; and in this manner the sides are raised, floor above floor, until the vacant space

between may be crossed by single planks. The whole is very skilfully put together, neither glue, rope, or nails being employed; the absence of these articles, and the tools which an European workman would consider necessary for any structure of the kind, being supplied in a very ingenious manner by contrivances which are quite sufficient for the purpose. Even the masonry is occasionally bound together with a frame-work of wood employed as a substitute for mortar, and so admirably managed as to give great strength and security to the fabric. The platform across is furnished on either side with rails; but although they afford some appearance of safety, the springing motion of the planks, and the rapidity of the current which hurries along the rocky bed beneath, render considerable steadiness of brain necessary in crossing. The bridge of Bhurkote is constructed of a species of larch, and the river is shaded by some very fine alders, which here attain a gigantic size.

Our sportsmen filled their game-bags, after a very exhilarating pursuit of the furred and feathered race, most beautiful to the eye, and certainly excellent eating. The antelopes which they succeeded in killing emulate in speed the swiftest of their kind. At the slightest alarm they begin their flight, for such it may be called, doubling up their limbs close to the body, and bounding along with such graceful and elastic springs, that they scarcely appear to touch the earth, and seem to wing their way bird-like through the air. When closely pursued, the speed increases; fleet as thought, they bound across astonishing distances at a time, springing over very considerable heights, and, but for the fatal bullet, would leave pursuit far behind, since horses and dogs would have no chance against them. The monal, or hill-pheasant, a most superb bird both in size and plumage, affords a very acceptable regale for the hungry traveller; and though the fish of these mountain-streams, usually the leather-mouthed kind, are not particularly good, they form a welcome variety to the daily fare. Sometimes the shikarrees, native-hunters, bring in a wild sheep for sale in our camp; the specimens we have seen are large animals with short horns, and superior in flavour to the common sort of the hills, at least we thought them so; but gastronomical opinions, given under the influence of sharp appetites in these mountainous regions, are not always to be relied upon as infallible. When too much fatigued to enjoy a meal, or suffering from heat or indisposition, we are apt to pronounce the mutton coarse, rank, or flavourless, which under other circumstances we should extol as the finest it had ever been our fortune to banquet upon. The existence of wild sheep was not known until our occupation of these hills placed the matter beyond a doubt; many flocks have established themselves in inaccessible regions, where they tantalize the traveller by their appearance upon some green slope, so effectually encircled by impassable ravines, as to defy the intrusion of man, and completely out of the reach of the shot which many persons in mere wantonness would fire at them.



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BORRO BOEDOOR.

THE Bhoodist religion has, in the island of Java, wholly given place to the doctrines of Brahma; and so little is known concerning the era in which it flourished, that opinions are divided respecting the period of its introduction; some authors supposing that it preceded the present prevailing system of faith, while others maintain that it had a later origin. Amid the numerous Bhoodist monuments, still in existence in places where the religious worship formerly performed in them has disappeared, none possess a greater degree of interest and beauty than the temple at Borro Boedoor. It is situated eighteen miles to the north-west from Yngyacarta, and is very extensive, and solidly built. The image of Bhood, in the contemplative attitude which is always the characteristic of this deity, is placed in each of the series of niches stretching along the edifice, which is altogether strikingly dissimilar to the remains to be found upon the continent of India dedicated to the same purpose.

The interior of Java, though the island has been so long in the possession of a European power, is little known. Whatever information the Dutch colonists may have obtained concerning the country of their residence, is kept to themselves, the jealousy of the government rendering it unwilling that the attention of the civilized world should be called to a scene, which it has been the policy of the authorities to render as little attractive as possible. The antiquities of the island of Java are altogether very interesting, and, during the period in which it was in the possession of the British, were visited by many gentlemen of learning and research; the numerous avocations, however, which employed the time and attention of those who held appointments under the government, and the brief interval of our occupation, prevented the most anxious inquirers from taking more than a cursory glance.

The changes now in progress in the Eastern archipelago will, in all probability, lead to some alteration in the internal government of Java, which cannot much longer exist under the present system. The Dutch must, sooner or later, consent to forego many of their favourite doctrines, and either relinquish the monopolies to which they cling so fondly, or lose the remnant of their possessions in India.

There is perhaps no place in the world more easily susceptible of improvement than Java, whether we regard the extent and value of its natural products, or the spirit and industry of its native inhabitants. Oppressed in every way, they have been compelled, after a few vain struggles, to submit to a despotism which admits not a hope of advantage to the multitude; but this short-sighted policy in a government whose true interest it is to make the people subservient to its rule, rich and happy, must be changed for a more liberal system. Free ports, upon the same principle as that at Singapore, will be springing up in all directions in the archipelago; and the total loss of its trade, already

declining, will oblige the Dutch authorities either to adopt the changes which circumstances so loudly call for, or to cede the country to others.

The drawing from which this engraving was made was taken by a Dutch officer before the restoration of the island of Java by the English to its former government, and was sent to Sir Alexander Johnston by his friend the late Colonel Mackenzie, who was at that time the chief engineer in the British service, for the purpose of being placed in a collection of drawings which Sir Alexander Johnston was employed in forming. The object which Sir Alexander had at heart, was the gathering together of drawings and ground-plans of the most celebrated Hindoo and Bhoodist temples in India, and on the islands of Ceylon and Java, with the view of illustrating a history of the rise, progress, and influence of these two systems of worship in different parts of Asia; and also with a view of collecting materials for a history of the state of the Hindoo and Bhoodist systems of architecture in ancient and modern times. This drawing derives much additional interest and importance from the circumstance of a communication having taken place between the Prince-Royal of Bavaria and Sir Alexander Johnston, relative to the best mode of sending out to India a commission composed of persons conversant with different branches of science, for the purpose of carrying into effect the plan formed by Sir Alexander, so far back as the period in which he was President of His Majesty's council assembled for the purpose of examining into the state and condition of Ceylon.—A detailed description of the ruins of the temple Borro Boedoor may be found in the second volume of Crawford's work on the islands of the Eastern Archipelago, and also in the second volume of the octavo edition of Raffles' History of Java.

C A V E O F K A R L I.

THIS celebrated excavation, like all the cave-temples of India, stands upon Mahratta ground. It occurs in the province of Aurungabad, in the midst of a chain of hills running east and west, of a very picturesque character. Many of the ridges are level, but others tower above in lonely majesty, lifting their summits high into the heavens. Most of these eminences, however, have platforms of table-land at the top, and are, on that account, admirably calculated for the hill-fortresses, which were such favourite places of defence in the early ages of Indian warfare: two of these mountain-citadels arise in the vicinity of Karli; they are merely separated by a valley, and their scarp'd sides and bastioned heights give them a very formidable appearance.

The entrance of the Kave of Karli, or Ekverah, forms the subject of the accompanying plate. It is situated at the distance of about three hundred feet from the base of the hill, and is approached by a very toilsome pathway, which has more the appearance of a watercourse than a regular road, being very steep, and exceedingly rugged. This track leads to a terrace, or platform, partly artificial, being cut into the

hill, and constructed of the rock hewn out of the interior. It is about a hundred feet wide, and forms an appropriate approach to the magnificent temple within. In front, and on the left side of the entrance, there is a column twenty-four feet high, and about eight in diameter; the upper part is dome-shaped, surmounted by a flat slab, on which are the remains of three lions, much injured by time's abrading hand. It is supposed that a corresponding pillar, on the opposite side, has been removed, to make room for the small temple which appears there dedicated to the goddess Bowannee, a deity in high favour with Hindoos of the Brahminical persuasion. The column is decorated with an inscription in a character which has hitherto baffled every attempt made to decipher it.

A screen originally ran across the entrance, but this has been partly broken down, and displays the grandeur of the arch which is cut over the door-way, an aperture certainly not commensurate with the noble dimensions of the interior. Between the outer and inner screens there is a veranda, or vestibule, extending the whole length of the cave, very finely sculptured with figures of men and animals in alto relievo. Three colossal elephants stand on each side, with drivers on their necks, and riders in their howdahs, executed in a very free and bold manner; and other figures, both male and female, are finished in the same animated style. The sculptures of deities at Karli are confined to the walls, the only peculiar object of worship being a large circular altar of stone, surmounted by a wooden canopy. The length of the great cavern is one hundred and twenty-six feet, and it is forty-six feet wide. The roof, which is arched and ribbed with wood, a circumstance which injures its effect, is supported by two rows of pillars, each surmounted by an elephant, bearing a male and female figure on its back, encircling each other in their arms, and crouching beneath the weight above them.

The interior of the temple is very grand and imposing, but it is more gloomy than any of the other excavations noticed in the present work. Some persons are of opinion that Karli was formerly illuminated, as, without the aid of lamps or torches, the figures in the side-aisles are not distinguishable, and the pains taken to sculpture them would have been thrown away; but India furnishes so many instances of an utter disregard to consequences, that some more conclusive evidence is necessary to decide the point. The wood-work is supposed to have been added to Karli at a period subsequent to its first formation; it is teak, and is said to have lasted nine hundred years: a part of this ribbing may be seen upon the roof of the arch in front, and the high state of its preservation shows the great durability of a species of timber which has rivalled oak in the building of ships.

The learned have decided Karli to be a Bhoodist temple, the figure of Bhood, and the symbols attached to it, being the predominant ornaments, while it is destitute of a single vestige of the twenty-four saints of the Jains, a distinguishing feature in the temples belonging to that sect. There are other apartments besides the great cavern; but these are in a rude, unfinished state, and present nothing worthy of notice. Outside the cavern there are a few native huts, inhabited by the servants of the Brahmins,

who are, or rather were, a few years ago, in greater force at Karli than at any other of the cave-temples. One of these holy persons might, from his indifference to worldly concerns, and total abandonment to religious contemplation, have been taken for an image of Bhood himself. He sat night and day before a flame of fire, with a cloth over his mouth, to prevent him from inhaling pollution; and he subsisted solely upon parched grain, and water strained through a cloth. The peishwa, who had endeavoured vainly to induce this self-denying being to reside at his court, supported him and his associates from his own treasury; and doubtless the fraternity will be kept up, for vacancies by death, of ascetics in India, are immediately filled, many being ambitious of succeeding to the hermitages of holy men, even though they should be exposed to the most imminent danger from the attacks of wild beasts.

The view from the terrace outside the temple is very fine, stretching over a rich and beautiful country, bounded by a chain of distant mountains. The village of Karli, about two miles and a quarter from the excavations, forms a pretty object in the landscape; its rural habitations peep out from the midst of mango groves, and it is further embellished by a large tank, and a pagoda of very considerable architectural beauty. The chain of mountains amid which these excavations are placed, extend from Cape Comorin—in a series unbroken, except at one place, about twelve miles broad, in the Malabar territory—northward to the province of Candeish. This hilly district never recedes more than fifty miles from the sea, or approaches within eight. There are not many passes known to Europeans, and formerly the passage of the ghauts was a service of great difficulty and danger; and even now these hills do not appear to have so strongly attracted the attention of scientific travellers as their mineral wealth would have led us to expect. That so many interesting scenes, occurring in territories belonging to the British government, should have remained a terra incognita during such a lengthened period as that in which we have occupied Bombay and its adjacencies, seems exceedingly surprising. India, less fortunate than South America, has had no Humboldt to investigate its numerous sources of scientific interest; and should the researches of M. Jacquemont meet the public eye, the French nation will have the honour of giving to the world information upon a subject which has been most unaccountably neglected by those who have left one of the richest harvests in the world to be gathered by foreigners.

Nothing can exceed the natural strength of the country within the western ghauts: though called table-land, it is finely diversified by hill and dale, and, in some parts, may even be styled mountainous; much of the rock is covered with a very rich mould, and instead of presenting the bare, rugged, sterile peaks which distinguish the eastern chain, they are clothed with luxuriant forests to their summits. In no part of India is there finer timber, and the bamboos are superior in size and strength to those which grow in less luxuriant soils. The rattan also attains a gigantic height; and the most sublime and splendid views imaginable are obtained from many points of the different passes. In addition to their botanical, mineralogical, and geological treasures, and the magnificent excavations which are

contained within their limits; the western ghauts afford very curious meteorological data, the range to the southward being sufficiently lofty to intercept the progress of the clouds, and to occasion an extraordinary difference of climate on the windward side.

INTERIOR OF THE BISMA KURM,

CAVES OF ELLORA.

AMIDST the numerous objects of attraction at Ellora, the grand Bhooḍ cave, known by the name of the Bisma Kurm, or Visvacarma, produces, from its massive simplicity, the unity of its design, and the magnitude of its proportions, the strongest impressions upon the mind. It is the only large temple at Ellora which has been excavated with an arched roof; and the lofty vaulted ceiling, the solid octagonal pillars, and the grave character of the figures which are sculptured upon and above the architrave, combine to fill the soul with a feeling of religious awe, which cannot be inspired by the fantastic though spirited representations of the objects of Brahminical worship.

A colossal image of Boodh appears at the end of the noble vista, of which a perspective view is given in the accompanying plate; the dignity and repose of this figure add greatly to the solemn effect of the long-vaulted aisle, and the dim religious light which sheds its solemn hues upon the scene. Placed in obscurity, its gigantic form indistinctly revealed through the sober twilight of the cave, no idol made by men's hands could so strongly convey the notions we have formed of the mysterious grandeur, the awful power, and terrible majesty of the Deity; and, in the absence of the true light, we can scarcely wonder, that, thus typified, thousands and tens of thousands have bowed the knee to Baal.

Although the Hindoos admit that there is only one God, and are unanimous in declaring the numerous personages of their mythology to be merely emanations from the one great Source of truth, it is difficult to maintain this creed in the midst of the multitudinous variety of forms under which the Creator, in his almost innumerable characters, is worshipped.

The attendant Brahmins entitle the Bisma Kurm, the "Carpenter's Cave," and say that it was the work of a grandson of Brahma, who belonged to the caste of mechanics in wood: he had the honour of being employed as the architect by Vishnu himself; and, according to the popular opinion, he has perpetuated the remembrance of his fellow-labourers, by placing them over the entablature on which the principal figures rest—a situation which enables them to view with great complacency the result of their honourable toil. Every visitor to Ellora is amused by the extraordinary conceits and strange legends related by the Brahmins who loiter about the caves; but no reliance can

be placed upon traditional tales, evidently of modern origin, and invented long after Buddhism had declined in this part of Asia. For all accurate and authentic information, we must refer to the accounts printed by the few learned persons who have made these interesting antiquities the subject of their study; and though too often quoted, to afford any new light, we must be again indebted to the report of Captain Sykes, for the only description of this temple which can be securely relied upon. "This cave," he tells us, "is eighty feet long by forty-two and a half broad, measuring from wall to wall of the side-aisles; the height is thirty-five feet six inches. The extreme depth of the excavation into the hill from the outer gate, is a hundred and sixty-six feet. There are twenty-eight octangular pillars in two rows, besides two pillars supporting a gallery over the door-way. A narrow border, or architrave, immediately above the pillars, which runs all around the cave, is filled with human figures, male and female. Above this is a broader border, or frieze, divided into compartments; in each of which is a sitting figure of Boodh, with four attendants: projecting over this border are prostrate human figures by way of cornice, alternately male and female; and the end of each of the ribs of the roof appears to rest upon the back of one of these figures."

THUBARE, — RED SEA.

THE parched and sandy desert, the withering blast of the hot simoom sweeping over the howling wilderness, the utter desolation and horror which invest the burning wastes that spread themselves along the shores of the Red Sea, possess a peculiar and powerful interest over the mind. None who have ever delighted in the perusal of Oriental travels, or who have luxuriated in Oriental fictions, have failed to wander in idea along these arid tracts: where the widely-spread caravan plods its weary way through seas of sand, or rests beneath the tall date-trees which shade some long-desired well; where troops of wild Bedouins scour across the plain, scattering death in their path; and where, at last, the minarets and cupolas of the holy city of Mecca arise, to cheer the fainting spirit; or the delicious gardens and fountains of Damascus reward the traveller for all the perils he has passed.

Thubare is a small haven on the Red Sea, in which Arab vessels trading up or down the gulf find a secure place of anchorage for the night. This cove is rendered peculiarly desirable, from the abundance of pure and perfectly fresh water, which may be procured from wells dug close to the shore at the head of the bay. It likewise affords an interesting specimen of the mountain-scenery of Arabia; the bare and barren peaks which lift their summits to the torrid sky; the deep and desolate ravines, scantily clothed at intervals with rushes, coarse grass, and stunted bushes; while imagination may picture the dreary expanse beyond, crusted with salt, or torn up in billows by the rushing blast.



Shaded by Cast B. Phot. R. N.

Drawn by S. Austin.

Few living creatures give animation to these unfruitful wilds ; a few jerboas, hares, and guanas, may occasionally be seen, or a herd of antelopes, where the pasturage is more abundant. The birds are equally scarce ; half a dozen desert partridges, and the same number of blue pigeons, are only to be met with during a long march over a flat exposed country, where the range of the eye is only bounded by the horizon. The Bedouins, less scrupulous than the more orthodox followers of the prophet, do not hesitate to eat jerboas, guanas, and even lizards and snails, provided that they are killed according to the prescribed method : they believe that all wild animals, with the exception of the hog, were created for the use of man ; and the scantiness of provision in the desert certainly afford a good excuse for some abatement of the prejudices of their religion.

The present state of the soil of "Araby the blest" is not very favourable to cultivation : in the immediate neighbourhood of the towns and villages, various kinds of grain and a few vegetables are raised, but the fruits are scarce and bad ; the apricots spungy, the figs hard, and the water-melons dry ; the date trees, which are nourished with a constant supply of water, afford the most abundant crop, and may be esteemed the staple commodity of the land. In the bazars, camel's flesh, of an inferior quality, is exposed for sale. The Arabian camel offers the finest specimen of his class ; it is slighter in its form, and more active than that of Egypt, which is a large heavy animal, incapable of moving at a swift pace, and requiring a large portion of corn and forage for its support. The Arabian camel can subsist on the bushes which are to be found on all the sand-hills of the desert ; if lightly laden it will get over the ground in a very rapid manner, and it is also found efficient as a beast of draught as well as of burden. The guns of Ibrahim Pacha were principally drawn by camels from the Red Sea to Deriah. This "ship of the desert," as it has been aptly styled by Arab writers, could alone enable wayfarers to traverse the vast extents of sand which separate the habitable places from each other. Large caravans are usually divided into parties composed of from ten to fifty camels, each person keeping his own domestics and baggage around him. An advanced guard, to which the guides are attached during the night-march, points out the way by means of a lantern elevated on a pole, and affixed to the saddle of the leading camel. This beacon, like the top light of a commodore's ship, directs the movements of the convoy ; and, to keep the caravan from spreading itself too widely, pistols are discharged at intervals from front to rear. Notwithstanding the distress and danger which beset the path—the horrors of thirst and famine, the aggravations of every difficulty from the carelessness of the Arabs, who disregard all the precautions requisite to lessen the discomforts of the journey, halting inconsiderately at inconvenient places, and wasting the supplies of water conveyed in skins, when wells are not to be found, and the continual alarms occasioned by predatory tribes of Bedouins—the exceeding sanctity of the cities of Mecca and Medina invite pilgrims from every part of the East.

The establishment of a new sect of Mohammedans, more intolerant and fanatic than any of their predecessors, rendered, for a series of years, the performance of the

duty enjoined to all true believers still more formidable. It was only lately that Ibrahim Pacha succeeded in destroying the power of the Wahabees; he marched a large force across the desert to Deriah, the seat of their dominion, attacked the place, and, after a most obstinate resistance, took it, together with the Wahabee chief, his family, and all their treasure, which was immense, including the spoils of Mecca, which they plundered when the holy city fell under their subjugation. Abdoola ben Saood, the chief, and his children, were sent to Constantinople, and put to death there—a measure which exterminated the sect: a son of Abdoola's, by an Abyssinian slave, was still in the desert in 1830, but he has no followers of wealth or consequence. The Wahabees were particularly dangerous to pilgrims from Hindostan, who usually made their journey from Calcutta to Bombay by water, and were consequently in constant peril of being taken by the pirates which infested this navigation. The Wahabee tenets are opposed to those of the two grand divisions of the Mohammedan religion, the Sheeas, and the Soonnees. The Sheeas maintain the prophet's son-in-law, Ali, to be equal to the prophet himself, which the Soonnees deny. These latter, considering the Sonna, or book of traditions, as a work of authority, charge the Sheeas with discrediting it, as well as with corrupting the true faith with new ceremonies and usages. The devotions of the Sheeas are paid principally at the tombs of the Imams of Kurbalahee Moullah; that of their father Ali, at Nugf Ushruf; and that of the Soonnees, at the house of God at Mecca and at Medina.

The religion of the Wahabees, if that can be called a religion which seems only to have been instituted as a cloak for indiscriminate plunder, differs wholly from these two: they assert that the koran itself has been corrupted, and the real faith changed by the present Mussulmans; and a syllable of difference in any one from the Wahabee faith, forms a sufficient warrant for his instant death. A very interesting account of the capture of a Hindostanee gentleman of rank, Nawab Abbas Khooly Khan, has been lately translated from the Persian of his personal narrative: an extract from this curious and authentic document,* which is not in general circulation, will show the respect paid to the British power on the shores of the Red Sea, for the prisoner owed his life to his being a subject of the king of England; and also the opinion which the unsubdued followers of the prophet entertain of those who submit to Christian dominion.

"Ameer Hassan," says the Newab, "then asked me my religion; to which I replied that it was to him of little importance whether I was a Sheea or a Soonnee, as the Wahabees indiscriminately killed and plundered both the one and the other. Quitting this topic of conversation, he asked me why I had come from Hindostan? I answered, that I had been despatched on business from the Lord Governor General Saheb, to the king of Iran, Futteh Ally Shah, at Tehran. He observed, "You call yourself a Mussulman, and yet serve the Christians." "What," said I, "is that to me? am I singular in this respect? Thousands, nay, lacks of individuals, serve the English;

* To Robert Neave, Esq., of the Bengal Civil Service, the translator, the writer is indebted for the extract which is subjoined

and can I, who reside in their country, do otherwise? I, my family, and relations, live under their protection, and from them have, in all times of tyranny, oppression, or calamity, found refuge, and passed my time in security." He said, "Feringhees are infidels; he who serves, and praises, or esteems them, is himself an infidel, and deserves death." I replied, "Whoever eats another person's salt, and would not be faithful to that person, is a base-born irreligious man, and from men of noble birth and exalted station look not for ingratitude." Ameer Abdoolla, and the Cazeer, who were sitting near Ameer Hassan, observed, "The people of Hindostan, and that part of the country, are undoubtedly all Kafir, and Mooshriks, and liable to be put to death, if they be not converted, and become as one of us." "Gracious powers!" I exclaimed, "the holy prophet of God himself could not in his time bring the whole world to believe his religion, nor make all mankind Mussulmans; is it likely that Abdool Asseer, or Saood, should render their self-invented religion current in the whole of Arabia?" In another part of the conversation, the Ameer said, "You have several times made use of the word Saheb, as Lord Saheb, and Bruce Saheb, (Resident of Bushire) and for this reason alone you deserve punishment; what is the meaning of terming a Kafir, Saheb? the word Saheb belongs to God alone." The Nawab replied, "You have said that God alone is Saheb, or master, and you ask why I call a Feringhy, Saheb? I answer, God is in truth the master of everything, and higher than all other masters; as yet, however, no one has ever termed him Alla Saheb, or Khode Saheb; besides, those I speak of, the Lord of all things has exalted; lacks of people call them Saheb, and pay them reverence and respect: it is not myself only, but thousands of others; and if you say it is improper, of what importance will your prohibition be, or who will heed it?"

THE BRITISH RESIDENCY AT HYDERABAD.

THE splendid building represented in the accompanying plate, was erected for the accommodation of the British resident, by the Nizam of Hyderabad, a native Mohammedan prince, who is sovereign of a very considerable territory. The original plan was made, and the whole of the execution superintended, by a young officer of the Madras Engineers, a branch of the service which furnishes the architects of the European community in India. The façade shown in the engraving is the south, or back front, looking towards the city, from which it is separated by the river Moosy. The front towards the north is erected in a corresponding style of elegance, being adorned with a spacious Corinthian portico of six columns. The house to the right, standing immediately above the bank of the river, is occupied by the officer commanding the Resident's escort; and the whole, with its fine accompaniments of wood and water, affords a magnificent and striking scene, scarcely less imposing than that which is

presented by the Government House at Calcutta. The artist has taken advantage of the frequent visits of ceremony passing between the Nizam and the Resident, to introduce one of those picturesque cavalcades which form the most splendid pageants of the East. The covered Ambarry, a vehicle usually of silver or gold, canopied with gold brocade, which surmounts the back of the foremost elephant, is an emblem of royalty, none save sovereign princes being permitted to use an equipage of this description. The second elephant bears the common native howdah, which is often formed of solid silver, or of wood covered with silver plates, and is the conveyance employed by noblemen and gentlemen of rank. There is room in front for two persons, and a seat behind for an attendant, who, upon ordinary occasions, carries an umbrella, but in the presence of monarchy no person of inferior rank is permitted to interpose any screen between the sun and his devoted head. The British Resident, as the representative of his Sovereign, has a right to a seat in the Ambarry; and it is the etiquette upon great occasions, for the prince who desires to testify his respect for the government with which he is in friendly alliance, to invite the party whom he wishes to honour, to share his own elephant.

Hyderabad gives its name to a large province in the Deccan, between the sixteenth and nineteenth degrees of north latitude. It was invaded and subjugated at an early period of the Mohammedan conquests in India, and formed afterwards a portion of the great Bhamanee empire of the Deccan. Though Aurungzebe succeeded in reducing all the Moslem princes who had established themselves in Hindostan, Hyderabad did not very long remain a dependent state. The soubadahs, appointed to govern it, soon threw off their allegiance, and, upon the destruction of the Moghul empire, the Nizam, one of the titles assumed by the reigning prince, became a personage of considerable importance in the Deccan, and, by the assistance of the British government, was enabled to maintain his territory in despite of the utmost efforts made by the Mahrattas to wrest it from him. Though it is more than suspected that the Nizam was secretly favourable to the project formed by the native chieftains, who, under the guidance of the Peishwa, threw down the gauntlet, and attempted to dispossess the British of their dominions in the East, no open rupture ensued, and the two powers have always maintained an outward semblance of friendship. The court of Hyderabad is kept up with great splendour, and there is more of the ancient ceremonial retained than is usual in the present depressed condition of native princes. The Omrahs are men of considerable wealth, and there is a constant and increasing demand for foreign luxuries at the capital.



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PULO PENANG.

THE island of Pulo Penang, or, as it is usually denominated, Prince of Wales' Island, is advantageously situated opposite to the Queda coast of the Malay peninsula. Standing at the entrance of the straits of Malacca, it forms a picturesque and beautiful object from the sea. A range of lofty mountains, whose irregularly-towering summits afford a striking and majestic outline, first presents itself to view; and, as the voyagers approach, they are charmed by the neat and tasteful appearance of the houses which peep forth from shady groves, giving out all the spicy odours of an Indian isle.

The bay is edged with well-built bungalows, standing in the centre of luxuriant gardens; and the fort, projecting into the water, arrests the eye as it wanders over the adjacent town; while the scattered villas, luxuriant plantations, craggy hills, with the distant islands closing in the view, complete a panorama of no common degree of interest.

The island of Penang is about sixteen miles long and eight broad. It lies in latitude $5^{\circ} 25'$ north, and longitude $100^{\circ} 19'$ east; with the exception of two plains of inconsiderable length, on the eastern and western shore, the whole surface is hill, and, on account of the scantiness of the soil, little adapted to agricultural purposes. It is supposed that the mildness of the temperature, and the fertility of the earth, is produced by the evaporation occasioned by the woods, those portions of the island which have been cleared becoming less productive every year. But though the soil is not favourable to many kinds of culture, there is no appearance of sterility; the rich clothing of trees, the nutmegs, cloves, pepper, and golden fruits, which adorn Penang, surpassing those of the continent both in splendour and flavour, impress the casual visiter with extraordinary ideas of its fertility. To a stranger's eye, nature appears to put on her brightest and richest garb, the vegetation seems to be the most vigorous in the world; and all who touch upon the coast entertain this idea, since fruit and foliage continue in unfading splendour throughout the year. Pine-apples, especially, arrive at the highest degree of perfection; and although the mangosteen, the most celebrated of tropic fruits, does not grow upon the island, it is imported from the neighbouring scenes of its cultivation in such large quantities, as to afford an ample supply to all the inhabitants. Some estimate may be formed of the redundant growth of the plantain and pine-apple, by the specimens which appear in the sketch before us. Both have attained a gigantic size, and the beautiful pale-green feathering foliage of the former, a distinguishing feature of tropic scenery, renders it one of the most prominent and graceful ornaments of an Indian landscape.

The Chinese settlers in the neighbouring island of Singapore, convert the fibres of the leaves of the pine-apple into a peculiarly fine thread, from which fabrics of an exceedingly beautiful and delicate texture are made in China, whence the material is

exported. It is thought that the preparation could be carried on with great advantage at Penang, where labour is extremely cheap, the process being simple, and a considerable portion fitted for the employment of women and children. The texture of this material very much resembles the flax of New Zealand, and though each fibre may be subdivided into threads so extremely delicate as to be scarcely perceptible, there is no want of strength, and the whole is so well adapted for the manufacture of linens and cambrics, that it will probably become a considerable article of commerce between the islands of the Eastern Archipelago and England.

The town of Penang is of some extent, and remarkable for its neatness, the bazaars especially being much better kept than those of Bengal. It is composed of wide straight streets, crossing at right angles, of a very respectable appearance, and tenanted by Chinese shopkeepers, a thriving thrifty race, who, wherever they settle, are certain of reaping the reward of their industry. The roads are excellent, and conduct the visitor to many scenes of romantic beauty. Those who are induced to make a pilgrimage to Penang in search of health, usually take up their residence on the hill overlooking the town, whence the accompanying view is taken. This eminence is studded with picturesque buildings, that to the right being the convalescent bungalow; while the government residence, with its flag-staff, appears upon the left: the town stretches out along the low point of land in the centre, and, opposite, the Quada shore closes the harbour, which is usually rendered animated by the ships of different nations.

The hill, though exempt from the sultriness of the neighbouring valleys, is subjected to mists and fogs, and cloudy visitations, which offer only a choice of evils. The climate of Penang would be very overpowering, were it not mitigated by the sea-breeze, but such is the cooling influence of these ocean gales, that many persons who cannot live in Bengal with all the alleviations afforded by punkahs, tatties, and other luxurious contrivances, require nothing but open doors and windows in those bungalows, which are slightly elevated, and look out upon the ocean; and everybody who has enjoyed the sights and scenes afforded by glittering days and heavenly nights, in this enchanting region, must remember the sensations which they produced with the most intense pleasure.

The military duties of Penang are performed by a sepoy regiment belonging to the Bengal army, volunteering for the service; the native troops never being sent on board ship, excepting by their own free choice. Their European officers, the governor and his dependants, with a few others, form the only portion of the highest class of the community not wholly mercantile. The golden dreams, formerly cherished, are speedily vanishing from the anxious eyes of those who are engaged in commercial speculations, the neighbouring settlement at Singapore having allured nearly all the trade from Penang; yet, notwithstanding the disappointment of their expectations, the merchants are still numerous, clinging to the hope of better times, which, perhaps, were they to attend very diligently to some of the hitherto neglected products of the island, would be nearer at hand than is now imagined. Penang is at present what Calcutta used to be, a place of the most boundless hospitality, a characteristic which

disappears before an extending population; the society being very limited, the arrival of every stranger is immediately known, and he is made welcome at every table without much examination of his title to an introduction to the best houses. As a settled residence, perhaps, Penang, notwithstanding its social meetings, and the picturesque beauty that surrounds it, would become wearisome; but, for a casual abode, there are few places which can afford a higher degree of satisfaction to those who delight in viewing the loveliest productions of nature. The flowers and the birds of the beautiful islands of these Indian seas, are infinitely more brilliant than their continental namesakes; here are to be found the loories which gleam like a constellation of gems, and those superb crested cockatoos, of snowy white, which, on expanding their soft thick plumage, display the orange tinge beneath, changing at once from silver to gold. The palm-tree rises to the height of a hundred and thirty feet, the creepers trail their large and lustrous flowers along thickets perfumed with spices, and the pitcher, and other curious plants, mingle with fern lichens and fungi, glowing with every colour of the rainbow. Amongst the numerous vegetable productions worthy of note at Penang, is the elastic-gum vine, or caoutchouc tree, (*urce elastica*), from which the substance called Indian rubber is produced. It is a parasitical plant, with a stem nearly round, and about three or four inches in diameter, having an ash-coloured bark. It will creep along the ground sometimes to the distance of five hundred feet, putting out roots at short intervals, but, upon coming to a tree, it climbs up the trunk, and twines itself around the very highest branches. The juice is obtained by bleeding the vine, or by cutting it in pieces when the plant has become old; the latter is the usual method of treatment, and it will then yield nearly two-thirds of its own weight. The neighbouring ocean produces a white sea-weed, called Agar-agar, which is exported in large quantities to China; it is remarkably succulent, and is formed into a strong jelly or glue, in which state it is used for various purposes: tasteless in itself, when mixed with sugar, lime-juice, and rose-water, it affords a dainty and ornamental appendage to a dinner-table, but it is principally employed as a size, or cement, for stiffening linens, preparing paper, &c.

The sail from Penang to Singapore presents the loveliest succession of island scenery which old Ocean can produce; the sea is actually studded with tracts of fairy land, glittering like emeralds in the golden sun, where the waving trees dip their long branches into the water, where the smooth sands are covered with shells sparkling with all the hues of the prism, and where birds of orient plumage skim over the surface of the silver sea, or glance in and out from groves laden with the richest foliage of fruit and flower. These beautiful combinations of wood and valley, dazzling ocean and shaded landscape, whether lighted up by a glorious sun, fading in the mysterious veil of twilight, illumined by a cloudless moon, or softly revealed by the faint radiance of the stars, afford endless gratification to the rapt spectator who possesses a soul to appreciate the tender sublimity of the scene. As the vessel glides along, the interest is kept up by constant changes. The ocean, land-locked on every side, maintains an unruffled calmness: a gentle ripple is alone perceptible during the strongest

winds, but now it spreads into a broad expanse, and now winds through the narrowest inlets. Squalls which threaten to drive vessels under water, have very little effect upon the smooth unagitated bosom of the deep, which, amid these flowery labyrinths, retains its placidity during the brief dominion of the summer tempests.

PORTICO OF A HINDOO TEMPLE.

IN the engraving forming the frontispiece to the present volume, it is intended to give some of the leading characteristics of the sacred architecture of India. The spectator is supposed to stand in the porch of a Hindoo temple; the proportions and details of which are strictly copied from a very ancient shrine dedicated to Mahades, of extraordinary richness, still existing at Moondheyra, in the north-west of Guzerat, near the ancient Nehruala, now called Puttun, or "the city."

This elaborate specimen of what may be called the best age of Hindoo architecture, has been in ruins since the invasion of Alla o Deen, surnamed Khoonee, or the Bloody, about A. D. 1296; to whose intolerant spirit the tradition of the country attributes the sacrifices of that and innumerable other religious edifices in Guzerat.

The ancient Mahometan fortress of Puttun was erected upon a foundation formed chiefly of the marble fragments of Hindoo temples, which the zeal and bigotry of the followers of the Prophet deemed an effectual and praiseworthy mode of hiding the idolatrous abominations with which the province of Guzerat richly abounded.

Since the establishment of the Marhatta power, these foundations have been opened, and have long served as an almost inexhaustible quarry of materials for the construction and repair of Hindoo temples. Confused piles of massive fragments, in marble and stone, of statues, pillars, capitals, and various portions of architecture, most of them wrought with surprising richness and taste, present a striking example of retributive justice, though tardy in its operation. It would be an endless task to describe the various beauties of the temple, of which the portico only is represented in the engraving. "Many parts of the sculpture," says Captain Grindlay, "were in a considerable state of preservation, and displayed a fertility of imagination and a purity of taste which would not disgrace the architects of ancient Greece."

Colonel Monier Williams, who was surveyor-general in India, says—"There is one of the finest specimens of ancient Hindoo architecture at Moondheyra I ever saw. It is a pagoda very similar in construction to those of the present day; but ornamented so profusely, that it is very evident the founder was determined to make it the most finished piece of work that it was possible for the compass of human art to effect. Most of the natives, however, believe it to be the performance of a deity. All the upper part of it is supported on pillars, which are of an order the most elegant, and

enriched with carved work of exquisite beauty, and which would be considered in this refined age, as the conception of a correct taste, and the execution of a masterly hand."

The building in the centre-distance is a Mahometan tomb, in that style of architecture which prevailed during the kingdoms of the Deccan, and partakes of the general character of buildings of that class throughout India. The materials of these edifices vary according to their character or local circumstances; but their form is generally the same, consisting of an interior circular and square apartment, surmounted by a dome; this is surrounded by one or more arcades, having smaller domes and ornamental turrets. To each tomb are usually appended a small mosque and a reservoir of water, for religious ceremonies, or the interment of any of the family to which it belongs.

From the portico, represented in the engraving, a flight of steps descends to a tank surrounded by masonry, having various votive shrines. On either side are represented Hindoo temples of various forms in the detail, though their general character is nearly similar.

SCENE NEAR CHILLAH TARAH GHAUT,

BUNDELKUND.

THE vignette title to the present volume affords a very accurate representation of the general nature of the scenery in Bundelkund. The plains of this portion of India resembling a vast bay bounded by continuous ranges of mountains parallel to each other, each successively abutting against a table-land, which, in the language of the country are called Ghauts; the greater portion being crowned with some edifice—a temple, a tomb, or the remains of a fortress. The progressive situation of the mountains from the Jumna is towards the apex of the bay, but the highest does not exceed two thousand feet; the first range is called Bindhyachal; the second, called the Pauna Ghaut, runs parallel to the former, preserving a distance of about ten miles; and the third, named the Bandair, is the most elevated portion of the province.

Bundelkund (that is, the country of Bundelas), is situated principally between the 24th and 26th degrees of north latitude. It is bounded on the north by the river Jumna, on the south by parts of Berar and Malwa, on the east by Baghelcund, and on the west by Sindia's territories. Contains 23,817 square miles, and about 2,500,000 inhabitants. The soil exhibits every variety; the valleys are fertile, and, when watered, produce in abundance every grain and plant of Hindostan; the more elevated parts are dry and sterile, affording a scanty supply of millet, panic, and

paspelum. There are many remarkable ruins to be seen at Mahoba, Cajram, near Rajanagur, and other places. Among the natural curiosities may be reckoned the subterraneous cavern near Chittracote, and another in the hills near Bejaroar, and several cataracts, but the objects most deserving of notice are the hill-forts of Callinjer and Ajyghur.

The principal Hindoo religious establishment is at Chittracote on the Paisuni river, and there are Jain temples at Senawal and Kandalpoor; but the most singular is at Pauna, founded by an enthusiast, named Jee Sauheb, who declared himself to be the imaum Mehedi mentioned in the Koran, to which a book written by him is intended as an appendix. The peculiar dialect called Bundlecundy is a sanscrit derivative, and is spoken in a tract lying due west from Allahabad, and along the banks of the Jumna from Meno to Calpee.

THE END.

